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LAW ENFORCEMENT MAKES WAY FOR GOSPEL.

LOCAL SAFEGUARDS FOR SUMMER.

When these words are read, legislative battles, state and national, will probably be over for this season, and local reforms may have the increased attention which they need in July, when moral perils are nearing high tide. It is almost enough to turn a skeptic into a confirmed infidel to see how the Church, that was "manifested to destroy the works of the devil," almost ceases to work just when the devil is having his busy season. There is more crime and vice in July and August than in any other months, but thousands of professing Christians, who expect their missionaries to work steadily in lands where temperature is never less than summer heat, give up their Sunday School classes and their prayer meetings—sometimes their pulpits also—from June to October. Many people mistake laziness for weariness. There is no other part of the year where the failure of Church leaders to plan a comprehensive and united campaign for the whole community, such as is manifestly necessary to best results in this age of cities, and most of all in summer, is so surprising and so disastrous. The Summer word is in effect, "Every man for himself and the devil take the hindmost." A middle-aged widow, prominent in church work in the National Capital, taking leave of a friend at the edge of summer, said: "I have chloroformed the cat, loaned my canary to a neighbor, said goodby to the ten commandments, and am off for my vacation. It was partly a caricature of our times, but "many a true word is spoken in jest." Not a few church people bid goodby for the Summer to at least one and the longest of the ten commandments, that bulwarks the Sabbath. "Yes," said another middle-aged Christian woman in Wilkes-Barre, "Summer does relax moral fibre. I feel just that way myself." The trolley and the "automobile have made as easy as possible to go to the devil on Sunday instead of going to church. Suburban hells, that start with breaking the fourth commandment, and end with the seventh, are developing near all our towns, altars of Molech where our children are sacrificed in Sunday picnics.

What should pastors do about it?

GUIDE YOUR FLOCKS TO SAFE RESORTS.

What other duty of a spiritual shepherd is plainer than to warn parents against taking their families, whether for one day or many, to resorts where there are sports that kill? There are Christian congregations that need a sermon about this time on the text, "Lot pitched his tent at Sodom." No church should go for a picnic on any day to any resort where liquors are sold. Church patronage may be made by a preachers' meeting, a lever to keep up clean resorts.

No preacher should speak on Sunday in any pleasure resort where his sermon or lecture will be made the excuse or inducement for Sunday excursions. Commercialism is invading even the Chautauquas. Iowa is reported to have made a law to forbid Chautauquas taking gate fees on Sunday. Resorts like the original Chautauqua, New York, where the Sabbath is observed by closed gates and stilled traffic, are the fittest places for the Summer rest of Christian families.

APPEAL FOR LAW ENFORCEMENT.

But LAW also is needed to safeguard the Summer. "What shall we do," said a preachers' meeting to the writer, "to stop the Sunday lawlessness all around our city, which is beyond the authority of city officers." The answer was: "Adopt a carefully prepared appeal to the County Officers, and send it to them by an influential deputation. Clip from the newspapers the ads that promise lawless things on Sunday at these resorts and the reports in Monday papers of their doings. If necessary, get other evidence. Bring these facts to the county judge, and ask him to "charge" the sheriff and county attorney and constables to enforce the law. If this is not enough, appeal to the governor to do as Gov. Folk, greatest of governors, has done, namely, to order the county officers, on penalty of dismissal, to enforce the laws. No other governer ever compelled such great cities as Saint Louis, Saint Joseph and Kansas City to cease their chronic rebellion. When Saint Paul, another illustration that cities with "Saint" on their names are about the most unsaintly of all, was threatened with a prize fight, Gov.

Merriam, in response to an appeal of a mass meeting, ordered the sheriff to stop the fight. The mayor heard of this order of the Governor and said he would fight the sheriff with his three hundred police. The sheriff said, "I would not dare to interfere unless backed by a thousand men." "You shall have them" said the governor; "Adjutant, call out the regiment." And so in the pavilion erected for a lawless fight, a thousand men camped for the night, and the people learned that "chief executive" means something after all. This is the very year for governors to be asked to govern.

THE MAYOR'S HIGHEST MISSION.

At this time when the President is finding it so hard to get at commercial trusts through Congress and the courts, it is generally overlooked that mayors can protect their cities against the worst of trusts without waiting for Congress or court or council or even a committee. Worse even than trusts that put embalmed beef in our stomachs at forced prices is the theatre trust that endangers the morals of our children, whose safety should be a city's very first care. In every city and town in the United States, the mayor or chief burgess, or chief executive of whatever name, could and should insist, as does another officer in England, that the libretto, giving the words of a theatrical play, shall be submitted to him, or to some person or committee he may appoint to act for him, with the bill posters also, a week before the play is announced, that he may judge, not whether it is good enough to be endorsed, but whether it is bad enough to be barred out. The chief executive may then forbid the play or order it expurgated. A play so bad that it needs expurgation should usually be forbidden altogether. A dung heap is not improved by digging out a shovelful here and there. A play may be stopped while in progress. The playhouse, though it has just paid the regular license for a year, may be locked up, and the license cancelled, if in the judgment of the mayor it is doing harm to the community.

The two chief lessons of these theatrical schools, that nearly all our young people now attend, are, first, that highwaymen are heroes, and, second, that a vicious life is a happy one. Some tragedy is often brought on in the last act, but it is so contrary to the spirit of the play as to seem not only incongruous, but almost immoral in the sense of falsehood. It is amazing that respectable men, and even women, will attend, often with their sons and daughters, plays that are but lifelike representations for hours of successful seduction. The Chicago Tribune says, "Theatres were never so vile since the days of the Stuarts." And yet eighty-five per cent of their patrons are women. It is assumed by multitudes who seek amusement that the city officers would not allow anything really illegal and immoral. The lazy and timid officers on the other hand, excuse themselves for allowing leprosy factories to run, by saying that parents should see that their children do not attend plays that are unfit. When fathers will organize for "home protection" and insist that not only pig iron but childhood shall have "protection," mayors will swiftly and strongly curb the theatre trust, whose putrefying work upon youth in their age of adolescence is more horrible than anything in "the jungle" of "Packington."

When a sensational actress proposed to play the scandals of an adultrous life in Pittsburg, the writer, on the first announcement of the play, twelve days in advance of the time set for its production, asked not only the preachers but the business men to join in a protest against it. A petition signed by fifty business men asked the mayor not only to shut it out, but to warn the theatre that plays which make criminals seem heroic and fallen women attractive would not be tolerated. The play specified was forbidden. The theatre trust for two days kept the wires hot with threats of prosecution for damages, which they knew could not be collected, for nothing but impeachment for abuse of power can reach a mayor, and there never has been any damage collected for the barring out or the suspension during performance of a play. At length the trust yielded and tried to transfer the play to Newark, but that city refused to accept what Pittsburg had cast off, and so the actress piously decided to "rest in holy week." Surely such plays, in causing Christ's little ones to offend "crucify the Lord afresh" and "put him to an open shame."

CLEANING THE "PENNY PEEP SHOWS."

In large cities the penny peep show, with its trips to hell for a penny, is a peril to boys only second to the theatre. In Wheeling a passing reformer persuaded the chief of police to sign the following order:

TO ALL PERSONS HAVING MUTOSCOPES AND SIMILAR MACHINES FOR EXHIBITING PICTURES.

Complaints have come to this office that in quite a number of the saloons of this city and in some other places, there are mutoscopes and other similar machines in which indecent and obscene pictures are exhibited. I desire to call your attention to the fact that our city ordinances and the State law forbid the exhibition of such pictures. The Revised Statutes of West Virginia, Code of 1899, chapter 149. Section 11, says: "If a person import, print, publish, sell or distribute any book or other thing containing obscene language, or any print, picture, figure or description manifestly tending to corrupt the morals of youth, or introduce into any family or place of education, or buy or have in his possession, any such thing, for the purpose of sale, exhibition or circulation, or with intent to introduce it into any family or place of education, he shall be confined in jail not more than one year and fined not exceeding two hundred dollars."

Now, from the description given me of many of the pictures of women which are being exhibited in some saloons and other places in Wheeling, there is no doubt that they are such as "manifestly tend to corrupt the morals of youth," and of older people also.

If you do not exhibit such pictures, then this

notice is not intended for you, but if you do have such pictures on exhibition, they must be removed at once, or the police department of this city will institute proceedings against you immediately."

For local improvement in morals the first need is that in every town there should be at least one or a few who will study reforms. Get half a dozen to unite informally as a "Patria Club for Patriotic Studies." The Y. M. C. A. will be the rallying point of such study if it dares to stand for the highest interests of young men, and their highest usefulness as well. But pastors, teachers, and especially parents, should aid in protecting youth against gambling slot machines, street roving at night, foul literature unspeakable mutascopes, and the like. Most of all we must guard the Sabbath as the water supply of moral forces, that cannot win without that quality of character that goes with Sabbath keeping.

The watchword of success, in local and national reforms alike, must be, "Study of Reforms and Union of Forces."—Washington, D. C.

Textual Search-Lights on the Sunday School Lessons.

JULY 1.—JESUS AND THE CHILDREN.

Matt. 18:1-14. (Read Mark 9:14-50; Mark 10:13-16.

Matt. 18:3. (574)

Except ye be converted. Literally as in the Revisions, *except ye turn.* The suggestion is of a man stopping in his path and abruptly turning round and facing the other way.

Matt. 18:6. (575)

A Millstone. In the Revisions, *a great millstone.* There were two kinds of millstones in use in Palestine; one, a small handmill turned by women, the other much larger and heavier, turned by an ass. The word here denotes the latter.

JULY 8.—THE DUTY OF FORGIVENESS.

Matt. 18:21-35. (Read Matt. 18:15-20; Luke 17:1-5.)

Matt. 18:19. (576)

Shall agree. The Greek word is compounded of two words meaning, *together* and *sound* or *voice.* This word has been brought over into English in our word symphony.

Matt. 18:26. (577)

Worshiped. The imperfect tense of the Greek denotes a continued act; it implies persistence.

Matt. 18:29. (578)

Besought. Not the same word as *worshiped* in verse 26, but the same that is translated *desiredst* in verse 32 in the King James Version Luke 17:2. *It were better.* This verb means *to pay what is due.* It is similar to our use of the phrase, *It pays.*

JULY 15.—THE GOOD SAMARITAN.

Luke 10:25-37. (Read Matt. 25:31-46; Luke 10:1-24.)

Luke 10:25. (579)

Tempted him. Literally, *Putting him to the test.* American Revision, *made trial of him.*

Luke 10:29. (580)

Willing to justify himself. Revision, *desiring.* Dr. Vincent says the word should be still stronger, *determined.*

Luke 10:30. (581)

Half dead. Literally, *happening to be half-dead.* We would say, he chanced to be still alive. So far as the robbers were concerned, it was a mere accident that any life was left in him.—Farrar.

Luke 10:33. (582)

Came where he was. There is a strong contrast with the other cases, and a downright heartiness in the words, *went to him.* The Levite had come *to the place.*

JULY 22.—JESUS TEACHING HOW TO PRAY.

Luke 11:1-13. (Read Luke 10:1-23, 38-42, 18:1-14.)

Luke 11:4. (583)

Sins. Matthew uses the word, debts; but this is implied in the words of Luke which follow: *We ourselves remit to everyone who oweth to us.*—Farrar.

Luke 11:8. (584)

Importunity. Literally, *shamelessness,* a most striking and vivid way of indicating persistence.

JULY 29.—JESUS DINES WITH A PHARISEE.

Luke 14:1-14. (Read Luke 11:37-54.)

Luke 14:7. (585)

They chose. The Greek is in the imperfect tense; *they were choosing.*

Swearing.—A profane coachman, pointing to one of his horese, said to a traveler: "That horse, sir, knows when I swear at him."

"Yes," replied the traveler, "and so does his Maker."

PRESENT-DAY PARABLES.

ERNEST L. RAND, OAKHAM, MASS.

BIBLICAL PROSPERITY SUBSTANTIAL.

Deut. 12:13; Psa. 119:130. (586)

The eminent patriot, Garibaldi, while struggling for the deliverance of Italy from the Austrian and Papal power, wrote to the Earl of Shaftesbury, saying: "The best of allies you can procure for us is the Bible, which will bring us the reality of freedom."

PRAYER WITHOUT THE GRIP. (587)

1 Thess. 5:17; Luke 11:8; Luke 18:1-8.

In a church, I once attended, was an old lady, devout and earnest, who had a quaint way of repeating some passages of scripture. At one of the prayer meetings, the subject was "Prayer," and after speaking in her homely way, she exhorted all to be instant in prayer, because we were told to "pray without ceasing," pronouncing the last word like seizing. Many times this expression has come to me as indicative of the prayer life of some believers.

DOING OUR BEST. (588)

Mark 14:8.

Elbert Hubbard, writing in the Good Housekeeping, recounts a pretty incident, showing the kindness of heart of Robert Browning. Mr. Browning had established in England a headquarters for the manufacture of handmade lace. To this factory once came an old woman past eighty. Her husband had been drowned at sea. Her sons had been killed in the war—and she was alone with two grandchildren to care for. She came with a piece of elaborate lace, on which she had worked three months. The work was uneven, for the woman was old, her fingers were stiff, and her eyesight was faulty. The superintendent showed the work to Mr. Browning, and asked, "What shall we do?" "Pay her for it, pay her for it," answered Mr. Browning, "and give it to me, she has done the best she could"—and so each three months for several years he bought her lace.—*C. E. World.*

PERMISSIBLE CARELESSNESS. (589)

Phil. 4:6.

One of the best instances of real prayer is seen in the simple experiences of a poor ignorant slave-woman, who fled into Washington, destitute and half naked, during the war. "See here," she said to a visitor who was going through the barracks where the fugitives were sheltered, "See what a good warm shawl my good Lord has sent me."

"Ah, did he send it?"

"Sartin, he did. I went to him and says, 'Please my Massa, gib me a warm shawl for my poor old bones dis cold weather,' and den I didn't worry no mo' about it, 'cause when I once asks my Lord I know I'll get it, if it's right I should have it and sure enuff it's come." This explains with sunlight clearness Philippians 4:6.

NO DIFFERENCE. (590)

Rom. 3:22, 10-12.

Only where men see that the preacher knows nothing of class or caste distinctions do his reproofs have any power. "I hope," said an English gentleman, to Mr. Moody, "that you will be able to do something for the miserable poor in London." "I hope so," replied Mr. Moody, "and I hope also, to do something for the miserable rich."—J. C. Fernald.

NEIGHBORS. (591)

Luke 10:29.

Dr. Thomas H. Skinner of Raleigh, N. C., is said to have approached a man, and asked him to contribute to foreign missions.

"No," said the man, "I have enough to do to help my neighbors."

"Well," said Dr. Skinner, "Who are your neighbors?"

"The people who join lands with me," said the farmer.

"Very well," said Dr. Skinner. "How far down does your land extend?"

"To the centre of the earth, I suppose."

"All right. Now the man who joins land with you on the other side of the globe is living in heathenism, and I want you to help send the gospel to him."—J. C. Hiden.

THE NEGLECT OF DAILY DUTIES.

Matt. 25:41-46. (592)

In one of his fables, Aesop tells of a philosopher, who, while dreamily looking towards the heavens, fell into a pit, and cried aloud for help. A shepherd, who had been watching his flocks near by, ran to his relief, reached down his crook and saved him. "What can I do for thee?" asked the philosopher.

"Nothing," said the shepherd "but this, give more heed to the things that lie about thy feet, and less to the skies above thee, and thou wilt save thyself much trouble."

EARS THAT HEAR NOT. (593)

John 15:20.

A Karen convert, who came to America, was asked to speak in a meeting on the duty of sending the gospel to the heathen. He hesitated, and asked, "Do they not know that Christ has told them to do it?"

"Yes," was the answer, "but if you will speak to them, the people will be more interested."

"Nay, nay," he replied, "If they do not mind Jesus Christ, they will not mind me."—*Ram's Horn.*

WAGES OF SIN IS DEATH. (594)

Rom. 6:28.

It is said that in a saloon-window, on the Pacific Coast, there stands a picture, bearing the inscription, "The wages of sin is Death." The picture represents the mother turning to a liquor seller and pointing to the dead body of a baby, crying out, "My child is dead, you killed it." It is a strange adornment for a place whose steps take hold on hell. The story is vouched for as one of the most terrible in the liquor annals of California. After years of debauchery, a husband and a father, in a drunken frenzy kills his child. The distracted mother caught up her baby and ran with it to the saloon that had been the ruin of her husband, and, laying the little one down on the counter, called in the dealer of death to behold the work. As she uttered the words, the heart that had done so much, gave way, and she fell at his feet dead. When the husband came to himself, and realized the dreadful deed, he seized a pistol that lay near, and killed himself. The clergyman who offered the last prayer over the three forms of rum's victims said, "The saloon keeper did not even close his doors during the funeral."—Treasury, 1885.

READY. (595)

1 Cor. 15:55.

A writer in the Evangelical Messenger relates the following about Corporal, an old ex-slave.

"No need of a slave driver for him, however, as his tasks were always conscientiously performed. Finally the time came for Corporal to leave this world, for a better one. The doctor was called, and after an examination, said, "Corporal, it is only right to tell you that you must die."

"Bless you, doctor, don't let that bother you; that's what I've been living for," exclaimed Corporal with the most undismayed of smiles.

KEEPING THE COMMANDMENTS. (596)

Eccl. 12:13.

A man called once on Rowland Hill, to bring him to account for his too severe and legal gospel.

"Do you, sir," asked the Doctor, "hold the ten commandments to be a rule of life to Christians"

"Certainly not," replied the visitor. The minister rang the bell and on the servant making his appearance, he quietly added, "John, show that man to the door, and keep your eye on him until he is beyond reach of every article of wearing apparel or other property in the hall."

CRITICISM. (597)

Titus 3:2.

"Having once in my youth," says the legend of a Persian sage, "notions of severe piety, I used to rise in the night to pray and read the Koran. On one occasion as I was engaged in these exercises, my father, a man of practical religion awoke. I said to him, 'Behold thy other children are lost in slumber, but I alone wake to praise God.' He answered, 'Son of my soul, it is better to sleep, than to wake to remark the faults of brethren.'"

BIOGRAPHICAL ILLUSTRATIONS.

BY A. J. ARCHIBALD.

THE LIGHT. (598)

John 1:9.

More than 25 years ago, Bishop Potter, riding in the Yosemite Valley, fell from his horse and injured a foot. The foot grew better; but it has troubled him some ever since. Not long ago the X-rays were turned upon it. It was then discovered that for 25 years he had been walking on a broken foot. The light turned on it revealed it, after many years.

What is wrong with us that we cannot think nobly and live a holy life? You know in your heart that something is wrong. O, turn on the light! The Holy Spirit "searcheth all things." He it is who "convinces the world of sin."

IT COSTS. (599)

Rom. 9:3.

It was a dark day for Liberty when Nathan Hale volunteered to enter the British lines and bring the plans of the enemy to General Washington. The young man, newly graduated from Yale, and newly betrothed, did not hesitate at the contemplation of the price that he must pay if caught. He was a patriot. He had secured the facts and was on his way out, when a leveled musket halts him, and he had not the "word." In a few hours he is before Howe confessing his identity. Next morning with a rope on his neck,—let none in America forget—he said, "I only regret that I have but one life to lose for my country." It was given for his country nobly, freely, and not in vain; for the half fed, half clothed, barefoot Colonials looked back to him, and fought bravely.

THE FATHER. (600)

On June 22, 1897, the Diamond Jubilee of Queen Victoria was celebrated throughout the Empire. As her Majesty left Buckingham Palace to take part in the magnificent procession, which marched on amid the applause of millions, she touched an electric button, and straightway there darted to every part of her dominions, "to glaring sunscorched Aden, to the green slopes of Barbados, to the lands where the southern cross crowns the zenith, to the wild waste land flushed by the Northern Lights," the tender greeting, "From my heart

I thank my beloved people, may God bless them." A message from the heart of a queen!

Turn back a leaf! On April 7th, 30 A. D. God the Father put forth a hand and plunged a planet into darkness that all the world might understand his sorrow. It was a message of protest, not against men but against sin; the cross itself was revelation of his heart to every kindred and tribe and nation: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life."

ONE SOURCE. (601)

Jer. 23:29; Acts 2:3.

Zoroaster required his Persian followers to quench their fires from time to time and rekindle them from the burning coals, in the temple of the sun. Thus he reminded them that fire was Heaven's sacred gift. O Christian, renew thy celestial fire daily at the altar of God, for you are wholly dependent on heavenly fire to enkindle other hearts!

THY BEST. (602)

1 Tim. 4:15.

Go to the monastery in Milan and look upon "The Last Supper." A great master conceived it, but, being aged, the pupil executed it. The pupil cried, "I cannot, master, it is beyond me."

"I commit it to thy care; do thy best."

The trembling lad with brush and palette got down and cried, "It is for thy sake, O master, I implore God for skill." With swelling heart he began. For days and months the master watched and advised and the picture came out on the canvas. It is done! The old man looked, then in tears he cried, "I will paint no more."

O pupil of Jesus Christ, fear not! Under the eye of thy master, "Do thy best!" His approval then is sure.

THE LIFE. (603)

Isa. 64:8.

A young Italian had been entertaining a company by playing on a violin. A Russian musician, hearing that the instrument was very old, asked to see it. "I suppose," said one, "that it is very valuable, as violins improve with age." The Russian answered, "That all depends on what kind of music has been played on it. The tone of this violin sounds to me as though it had deteriorated through being compelled to discourse inferior music."

Poor violin, under the sway of others, and made or marred by the tastes or ability of the owner. If only the true musician holds it, then all the molecules are marshalled into line. But in the hands of another it is ruined. Does the Son of God bring harmony from thy life? Or do the powers that war against him use it? Remember that the forces of thy being can never be marshalled into Divine harmony except by the Divine hand.

TWO REALMS. (604)

Jer. 23:24.

My brother, there are two realms. The earthly and the spiritual. There is only a film between the two, and men slip from one to the other when least we expect them to go over. In this life God is *behind* all. *Behind* the clouds, *behind* the hills, *behind* the leaves, *behind* the flesh. In the next realm God is *behind* nothing. He is in the open. Heaven is full of his glory. Eternity is the outer circle, he is the whole centre. We must come into the presence of the All in All. What a shock it will be to those who slip over having wholly ignored him here!

PERSONAL WORK.

BY PAUL GILBERT.

HAND PICKED FRUIT. (605)

Matt. 28:19; Prov. 11:30; Act. 1:8.

A campaign of Personal Testimony is the thing most needed in the church. It is by this simple means that Jesus Christ planned to preach the gospel to every creature and in so far as we have deviated from, or substituted for that plan we have been a failure. Such a campaign would solve many of our most vexing church problems and bring us into a place of increased power. Furthermore it ought to be the normal state of the Christian to be doing Personal Work—to be seeking daily for an opportunity to witness for Christ and urging men everywhere to receive him as Saviour and Lord. Great preaching, splendid clubs, rousing conferences can never be substituted for this personal definite dealing of man with man for the definite reception of a definite Christ. Your own Christian life is a success or a failure according as you are doing or failing to do this necessary work. A speaker at Northfield last summer remarked that "the Christian who fails to do definite personal work has sin in the heart." Is that so in your case? Remember that pride, fear and ignorance are as much sins as are murder and adultery in the sight of God. The following incident related by Evangelist N. E. Biederwolf presents a strong argument for just this very work. It is not an unusual story. Nearly every Christian can recall such murdered opportunities. May it stir you up to be about your Father's business of "witnessing!"

THE STORY OF LOST YEARS. (606)

Not long ago after an address at a Sunday school convention a young woman came to me and remarked that something I had said in my address had recalled a bit of history to her mind which she thought might be useful to me if I cared to hear it, and in brief she told

a story something like the following: Some years before when a student in a Normal College she received a letter from a cousin, who was a few years her senior, telling her that he was coming to visit with her father and family. She was an earnest Christian girl and while the thought of his visit made her glad it also burdened her with a deep sense of responsibility, for she knew from previous correspondence that he was not a Christian. The visit was made; they had the usual good times and many hours were spent in each others company. The last Sunday at church she noticed an anxious look on his face, but as often as she was constrained to speak to him, something seemed to whisper that she was too young in life to direct another and especially one older than herself. The visit ended; the stage coach disappeared down the road and Cousin Will was gone. He had come into their Christian home unsaved and he had left it without coming to know Jesus Christ as his Saviour. Years passed on; the young man had married and entered into business for himself. The young woman had gone into the capital city of our state to engage in active Christian work. One day there came a rap at her office door and a pale, haggard man was ushered in and asked for Miss Mildred Brown, and when she said that was her name he held out his hand and said "I guess you don't know me; I am your cousin Will." He told her that he had been working hard and that he had not been living just right and his health had given way and the doctor had ordered him north. He said "I heard that you were in the city and were devoting your life to Christ and so some way or other I felt that you might be a great help to me. She saw that her opportunity had come again and she said she wished she might talk with him and to this end they walked to her home by one of the quiet streets. She told him of the friend she had found in Jesus, of the help he had been to her; told him that she feared his own life had not been what it ought to have been; plead with him for the sake of his wife and little daughter, and asked him if he would not give himself to Christ. And tears came into his eyes as with an emotion he could hardly control he said, "Mildred, God must have led me to you; my heart has been hungry for that invitation; I have lived 33 years and you are the first person who has ever asked me to be a Christian. "But," she exclaimed, "I do not see how that can be; you have said that you used to attend Sunday school; your mother is a Christian and your wife is a member of the church; surely some one has asked you before." But he said "No, you are the first one," and then he told her a little of his life. He said, "When I was in business college in Tennessee I had a roommate who was a Christian. He read his Bible every night and always prayed and I wondered why he did not ask me to join him. He also went to Sunday school and I went with him. His teacher was a splendid woman and I often wished she would speak to me about becoming a Christian. I tarried behind one day thinking she might do it, but she was busy putting on her gloves and in a moment she had said "Good morning" and was gone. I remembered then that you said you were a Christian and I knew Uncle John was a deacon in the church and I made you that visit sure that something would be said to me there, but you know it was not. I went back home and I grew careless about my life. A little later and I was married. The preacher who married us talked my wife into joining church. He said nothing to me about the subject and I did not know my wife had joined it until it was done. I was glad but I was sorry she did not tell me before because I would have gone with her, but she did not and she has never asked me if I cared to come. I guess I have told you enough, Mildred," he said, "I am just about wrecked in every way possible, but if you think God will take what there is left I will be awful glad for you to show me how to begin." And the young woman of whom I've been speaking led her cousin to Christ then and there. He is today an honored member of the church.

PERSONAL WORK UNDER GREAT DIFFICULTIES. (607)

Gal. 6:10; Heb. 12:4; 2 Thess. 3:13.

Chas. M. Alexander, the gospel singer, tells of a woman over in Australia who is without either arms or legs, but is yet a remarkable personal worker. With an iron machine or "harness," the pattern of which she says was given her in a dream, she manages to write out Scripture texts on slips of paper which are thrown from her window to the sidewalk below, and picked up by passers by. Many have been reached in this manner by this earnest cripple.

HIDING BEHIND THEIR FORTS. (608)

Matt. 14:18.

A Christian newspaper man was explaining at a religious gathering his reasons for not doing personal work. "You see," he said, "my fort is in writing and not speaking." Immediately the leader of the meeting, half humorously remarked, "Yes and some people are always getting behind their forts to keep from doing personal work." The newspaper man is today a tireless personal worker.

A FATHER WHO HAD DONE HIS DUTY. (609)

Mark 10:14; Deut. 31:12; Prov. 22:6.

A young lad of fourteen lay dying and the broken-hearted father was kneeling by the bedside. "Willie," he said, "I have a sad message for you; the doctor tells me you are dying." The little boy closed his eyes just a minute and then, as a sweet smile stole across his face, he opened them and said: "Papa, I'm not afraid to die and when I die I'll hurry up and find out Jesus and tell him I had the best papa in all the world because you taught me all my days to love him."

HUMAN FAILURE. (610)

Heb. 7:25; Jude 24.

I read some time ago of a steamer full of excursionists overturning in the St. Lawrence river. A young man was trying to save his sister, but some one struggling beneath the water seized her by the foot and, pulling her from his arms, dragged her down before his very eyes. Among the bodies recovered was that of this young woman, and at the graveside an affecting scene took place. As they lowered her body into the earth her brother broke completely down and cried aloud, not once, but several time, "Oh, Tilly, Tilly, God knows I wanted to save you, but I couldn't do it."

It is a great thing to know that back of all our efforts to save men is the unfailing power of Christ. He can never fail.

THE PLEADING OF A CHILD. (611)

Matt. 21:16.

Many of the best personal workers in a community are frequently found among the children. At one of Dr. Henry's meetings in England, a little girl of 10, who was converted at the children's service went home and pleaded with her mother to become a Christian. Finally the mother yielded to the wishes of the child, and gave her heart to God saying, "I can no longer resist the appeal of my little child."

FADED FLAG RESPONSIBLE FOR 18 LIVES. (612)

2 Pet. 2:21; Heb. 2:3.

The disaster on the Atlantic coast-line at Norfolk, Va., is now accounted for by a remarkable discovery. Two cars of an excursion train from Kingston, N. C., plunged into an open draw on the Elizabeth River. Through the promptitude of a farm-hand, thirty-five passengers were saved, but eighteen were drowned or killed. The mystery of the accident was increased by the positive assertion of the signal-man that he had displayed his red flag in time for the engineer to stop the train before entering the open draw. Other employees corroborated his assertion. The engineer, who was severely hurt, contended that it was a white flag that was shown, and he took it as a signal that the road was clear. A demand was made that the flag be produced. Then the mystery was solved. The flag had been in use so long that it had faded, and might easily, in the distance, have been mistaken for a white flag. It is sad that the need of a new flag should have led to such a sacrifice of life. The "blood-red" banner of Jesus Christ that we carry will surely fade and become a stumbling block instead of a sign of hope to the people who are watching us, if we remain inactive, knowing the awful condition and destiny of the godless.

DESTITUTION OF BODY AND SOUL.

Act 20:26; Ps. 142:4; Ez. 3:18. (613)

Down in New York city the other day where millions of dollars are worse than wasted every day in the year, a woman was found dead in a room in which there was neither food, furniture or fire. But the bodily destitution of the poor woman was as nothing compared to the destitution of her soul as she had evidently died "without God and without hope." In a populous city in Ohio, a lady remarked with great bitterness, "I have lived in this city for 26 years and during that time not a single person has asked me about my soul, or invited me to become a Christian." Her husband's brother had been a Christian for years, but had never spoken to him about becoming a Christian. Not long ago the Christian brother became courageous enough to approach his unbelieving brother with the result that both he and his wife are today earnest Christians. One need not go to the slums to find frightful destitution of soul. The pity of it all is that people are so willing to know of Jesus Christ.

REMEMBER THE POLICEMAN. (614)

1 Tim. 1:15; Rom. 10:12, 13.

Evangelist N. E. Biederwolf tells of the conversion of a policeman at Louisville, Ky. "He had been coming into the meetings quite frequently, taking his stand as long as possible by the door before continuing on his beat. One evening when the invitation was given for inquirers to come forward, the big burly officer come down the aisle, and grasping Dr. Biederwolf's hand, with tears in his eyes he said, "I guess they think a policeman hasn't a soul for they (the workers) never asked me if I wanted to be a Christian, but I do want to be one!" Those whom we think are unlikely to welcome the message are often the very ones who are the most anxious to hear.

NEEDS THE HUMAN TOUCH. (615)

Act 20:31; Jno. 11:35.

A man going through a pottery factory one day said to a workman who was turning a vessel on the wheel. "Isn't there a machine made for doing that sort of work so that one would not have to laboriously shape with the hand as you are doing? To which the worker replied," Yes, they've made machines to do it, but they are not a success. Somehow this kind of work needs the *human touch.*" That is just the case exactly with men. They need the *human touch.*

LEADING THE FASHIONS. (616)

Rom. 8:13; Gal. 6:8.

A young lady who at one time was an active Christian on becoming older drifted away from her former life, and gave herself up to pleasure, dress and society life. Young girls looked upon her with envy and admiration as they saw her the leader of society and enjoying life to the full. One day as she was returning from California, an accident occurred on the train, and she was fatally injured. They carried her into the dingy little station, and there the physician told her she must die in a short time. She looked about her, at the dingy walls and the stove stained with tobacco, and then turning to the physician said with a half-smile,

"I have but an hour you tell me?" "Not more" he said. "And this is all that is left me of the world! It is not much, doctor." The men left the room and the doctor locked the door that she might not be disturbed. She threw her arms over her face and lay quiet a long time, then turned on him in a frenzy. "To think of all that I might have done with money and my time! God wanted me to help the poor and the sick; it's too late now. I've only an hour!" She struggled up wildly. "Why doctor, I did nothing—nothing but lead the fashion! Now I've only an hour. It's too late!" and in a moment she lay dead at his feet. Think of the men and women who might have been saved; of the poor and lonely who might have been cheered and helped had she chosen to live for Christ instead of Fashion.

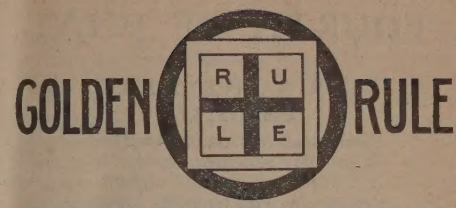
NEGLECTING TO HELP. (617)

Gal. 6:2: Judges 5:23; Matt. 25:45.

Just a few hours after the awful Iroquois theatre fire in Chicago, a lady who was returning from the city to her home at Oak Park, noticed in the seat opposite her in the street car, a young lady who seemed so pale and agitated that she finally ventured to engage her in conversation and ask the cause of her unusual excitement. With intense emotion, the young lady stated that she was one of the few who had escaped unhurt from the terrible disaster at the theatre, she having been borne along with the fear maddened crowd, trampling upon the writhing forms of those who had fallen, never to rise again. When she had finished, the older lady said—"Certainly you ought to feel thankful that you escaped such a frightful death." Quickly the now weeping girl replied—"Yes, I know I ought to be thankful, but Oh, I didn't save anyone!" Hoping to comfort her, the lady soothingly said, "Yes, dear, but you were perfectly excusable in acting for yourself under such intense excitement." Instead of taking comfort from the words, the trembling girl only bowed her head and sobbed aloud, "Yes, but I didn't even try to help anyone" That same cry will arise from the lips of many a Christian some day when it is known that loved ones in the home died worse than physical deaths, and yet they hadn't even tried to help save them. The burning shame of it all is that we do not try.

A HERO. (618)

A few Sundays ago at a meeting for men, conducted by an Eastern Y. M. C. A., at which 3,000 men were present, and 300 professed conversion, a cripple so twisted out of shape that it was really painful to see him drag himself about, came hobbling down to the front, bringing with him a man who wanted to confess Christ. As they drew near to the platform on which the speaker stood to welcome the seekers, the great audience, knowing the sterling Christian character of the cripple, and seeing his earnestness in bringing the man to Christ, broke into cheers at such a show of heroism.



The purpose of The Golden Rule is to know God seven days in the week and help the other fellow.

To be a Golden Ruler one need not pay any dues or sign any pledge. To carry out the purpose of The Golden Rule you need only to answer the questions that you are asked.

When you talk to a man personally about religion, even if he is really interested, he puts up some defence or keeps you off at arm's length. But if he asks you a question, he puts himself in the position of receiving a favor. If you were to make the advance, he would consider that he was doing you a favor to listen to you—be bored as it were.

The one duty of The Golden Ruler is to wear the red, white and blue button, which is shown above, as well as black ink will show four colors. This button will arouse the questions. Is is red, white and blue on a background of gold. Its main feature is:

The White Square. The top represents our "Spirit" and "God." The two up-rights our "Mind" and our "Body." The bottom line represents "Others"—the man who asks, "What's that you belong to?"

Significance of the Square: 1. That our three-fold life, Spiritual, Physical and Mental, is not complete if lived for ourselves, and that we cannot rise to better things in this three-fold life, unless we are helping "others" to rise. 2. The "Other" fellow knows very little about our spiritual life, or our life towards God, except by the fruit of the "Mind" and "Body," which are our Words and Deeds. Unless we are learning to square these towards "God" and "Others," we will not get very far toward helping him. And there are some certain few who can never be helped except through us, by means of our Words and Deeds, the upright sides of the square. The color of the square WHITE, indicates Purity and Truth.

The Cross. The life of Jesus Christ will be the example to Golden Rulers. His death and sacrifice on the cross was an evidence of God's love to men, and showed what he was willing to do to save men from themselves. And we too must be willing to sacrifice self in order to help men.

The color of the cross, RED, signifies fire, which refines and purifies. It also signifies blood, which is life, or self, which we devote to others.

The Circle of Blue. While the life to come may have been over-emphasized, still if we lived only for this present life, we should be greatly discouraged; therefore the circle which signifies Eternity is added and the color, blue, means the same thing. In fact the Golden Rule will some day become a brotherhood of endless life.

The golden back ground and the letters in the four squares, R, U, L, E, furnish the name, but the letters are the initials of four characteristics that must be developed betore the world takes much stock in the Golden Rule

R—ighteousness
U—nselfishness
L—ove
E—quity

These characteristics should be developed in the Golden Ruler himself, and in his relations to others, his family, friends, employer or employee, his town, state or nation. His example and his influence will promote their growth in others.

Any man who says he believes in the Golden Rule—"Do unto others as you would that others should do unto you"—and who will wear the button, may be a Golden Ruler and have his name inscribed on the Golden Rule roster, which is kept at 708 Caxton Building, Cleveland, Ohio. The buttons cost four cents mailed. When the other man or boy has asked the questions and has learned the meaning of the button, and assents to its being a good thing; if he agrees to be a Golden Ruler, give him your button and send his name, and you can get another free, if you cannot afford to pay for it. The portion of the page devoted to the interests of the Golden Rule may be neatly torn out, folded, and mailed or handed to those whom you think it wil interest.

P. S. The laymen will outstrip you in joining the order of the Golden Rule, unless you send in more names than last month. F. M. B.

FOURTH OF JULY.

OUR NATIVE LAND. (619)

Psa. 122:6,7.

God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempests rave,
Ruler of wind and wave,
Do thou our country save
By thy great might!

For her our prayer shall rise
To God, above the skies;
On him we wait:
Thou art ever nigh,
Guarding with watchful eye,
To thee aloud we cry,
God save the State!

—John S. Dwight.

SECRETS OF SUCCESS. (620)

Prov. 22:29.

During the Centennial Exposition in 1876, a party of workmen from certain potteries in New Jersey visited it. Nothing but white ware, coarse in design and finish, had ever been manufactured at these potteries.

Mr. George Smith, the Superintendent of the South Kensington Museum in England, happened to meet these workmen, accompanied them through the main building, giving a running lecture on pottery.

The workmen listened in silence, putting now and then a keen, comprehensive question. A week later, two of these men came back, bringing with them two or three vases, dishes, etc., of exquisite outline and effective decoration. The Englishman looked at them with astonishment.

"It is incredible that you can have made these things!" he exclaimed. "Why, here are some of the most advanced ideas I gave you carried into effect! When did you go to work at them?"

"The day you gave them to us, sir," was the modest reply.

After he returned to England, and before his death, the great artist was accustomed to tell this story, adding, "And *then* I understood the secret of American success."—*Youth's Companion.*

AMERICA'S OPPORTUNITY. (621)

Jer. 31:34.

We can hardly expect a great blessing upon the work of our representatives who go to the heathen, if we despise and neglect the heathen who come to us.—George Alexander, D. D.

* * *

There is no way to lift up Europe so fast as to evangelize her sons who come to us. Sixteen per cent go home to live, and these can never forget what they saw here. Did we but teach them right, they would be an army of foreign missionaries, fifty thousand strong, preachers of the gospel to the people in the tongue in which they were born, and thus creating a perpetual Pentecost.—W. G. Puddefoot, D. D.

* * *

We have sent missionaries at great expense to many foreign lands. Now God is sending representatives of these lands to our shores. We must Americanize them, or they will, to some degree, foreignize us; we must Christianize them, or some of them—those from heathen lands—will, to some degree, heathenize us. —R. S. McArthur, D. D.

* * *

God has packed his American storehouses with riches of righteousness for every foreign child of his, but a home missionary carries the key.—John A Shedd.

* * *

An educated Italian young man who had travelled much said to a missionary that since coming to America he had found that the Protestant religion is the best in the world, because it does the most to educate and elevate the people.—*C. E. World.*

CHARACTER. (622)

Matt. 5:16.

Extract from President Roosevelt's Sermon in Rifle, Colo.

It is not possible for us to say just how much accident there is in winning the great prizes of life. There is always some accident in it. But no one should sit down and wait for some accident to bring in the tide. Be up and doing and then you will be ready when the accident comes, to take advantage of it and fill your place among your fellow men.

No amount of skill, perseverance, or energy, or genius can win the great prizes of life if you lack character, and the courage of moral convictions. But real success consists in bearing yourselves so that your children will bless you for having done all in your power to bring them up to an honored name, and those coming after you will look upon you as having brought honor to them and your country.

The dishonest man is a disgrace to himself and the community. If he is an educated man and dishonest, he is all the more dangerous and hard to handle. You can do nothing with a man or for a man that is dishonest; that is insincere; that is two-faced; that is anything to get the spoils. He may think he is smart because he can do this without any regard or moral sense for the other man's well being. I have a haughty contempt for that so-called smartness—ability unaccompanied by moral sense, that is getting altogether too frequent.

A pure man is a hero! A man who will contend with the gigantic evils of this present age is a hero! The boy who can pass along the pathway of life, strewn on either side with the enticing gardens of sin, yet pass them by, is a hero of no common or mean mould! The woman who passes the goddess Fashion in her gorgeous robes, yet is willing to be satisfied with her own small wardrobe, is as much a heroine as was Joan of Arc!

The man who makes a tender, loving husband, the young fellow who tries to make his friends glad when he returns home to the ranch, the young girl who helps her mother—these are heroes and heroines of every-day life!

To do each day what that day calls you to do, so that at the end of your years you can look back and say, 'I tried my best to be a loving father and husband, a tender mother, a dutiful son and daughter'—that is doing your duty; that is winning success; that is earning the immortal crown of a decent citizen!—*Epworth Herald.*

OBEDIENCE TO LAW. (623)

Rom. 13:1,2; Titus 3:1.

We hear a good deal about what is commonly called the "lid." When they talk about taking off the "lid" on Sunday, what do they mean? They mean to let the law be broken with impunity. If we take the "lid" off on the Sunday law, can we not with equal propriety take the "lid" off the larceny statute and the murder statute? Then we would have anarchy and no government at all. Let me tell you the the greatest breach of good government lies in the fact that laws that are made are not enforced as they are made. There has been too much law-making and then allowing the laws to be ignored to please immoral elements.

There is an old tale of a king who caused a magnificent palace to be erected as the abode of his majesty and power. Stone by stone the structure grew, and the heart of the king swelled with pride. One morning the structure was found to be in ruins, hardly one stone stood upon another. "What great treason has been committed here?" the king cried, and a price was set upon the head of the one who had destroyed the abode of his majesty. But a wise man of the court said, "Great master, there was no treason here. Thy house, which was great and mighty, has fallen down because the builders used mortar without sand, so the work which they did has come to naught."

So with a state, if we ignore the morality and law that give life to a state. We may be crowned with wealth as the sands of the sea, the domes of our capitols and the spires of our churches may tower to the skies, yet all must fall unless the state be held together by the moral principles that are the foundations of an enlightened citizenship.

When wrong motives are allowed to influence public acts, when selfish considerations deter people from upholding the laws and they are not giving their best efforts to the public good, we are making mortar without sand.—Joseph W. Folk, Governor of Missouri.

THE BRIGHTENING SKY. (624)

Phil. 1:12; 1 Tim. 4:15.

Every thoughtful, observant student of current history and of the trend of events must be impressed with the fact and inspired by it, that there is a very distinct and gratifying movement for better things in business, in politics, in social life, and in church interests. In the business world a real reform movement is manifest. Take the matter of temperance, for instance. No corporation, no firm, no man of business prominence now ignores the drink habit in selecting employees. Indeed, the whole business world is now practically a temperance organization. This is not a matter of sentiment, it is a matter of cold business, and the young man who expects to succeed along any line of commercial endeavor must taste not, handle not, the cup that intoxicates.

The methods of acquiring wealth are also being subjected more and more to the searchlight of public conscience. And he who piles up "tainted dollars" must bear an ever-increasing share of public contempt. In public life, in the domain of official duty, the standard has never been held so high as at this time. Boodlers and grafters are being driven from places of power by this rising tide of public virtue. Official integrity never commanded a higher premium than now.

In social and religious realms the same gratifying tendency is observable. Petty religious differences are being abandoned. The partition wall between denominations hitherto in conflict are being torn down, and church people are more united than ever before in ecclesiastical history.

In a word, the world is growing better all along the line. It is good to be young in such an age and at such a time, and to have a personal part in this great forward movement for better business methods, for higher ideals in politics, for greater social purity, and for larger liberty and love in things spiritual.—By the Hon. Edward W. Hoch, Governor of Kansas, in the *Epworth Herald.*

NO GRAFT. (625)

Rom. 12:17; Heb. 13:18.

An application to the Pension Bureau at Washington caused so much surprise recently that a special agent was sent to look into its character. An old soldier wrote that he had received his pension because he was thought to be incurably diseased by reason of exposure in the army. He has recovered, and for that reason requested that his name might be dropped from the list of pensioners. The agent sent by the Pension Bureau was deputed to make sure that the man was entirely sane. His act was too exceptional to be considered quite normal—which is a pity. The sacrifice may seem a slight offering for the good of the country, yet it completely embodies the principle of true patriotism, and crowns with added honor the original gift to the nation of the conscientious soldier who made it.—*Youth's Companion.*

PRAYER MEETING TOPICS.

BY AUGUSTUS NASH.

JESUS WALKING ON THE SEA.

Matt. 14:22-36.

1 Where did Jesus send the disciples after feeding the multitude? Matt. 14:22.
2 What did he give them to understand he would do? Matt. 14:22.
3 Where did he go after sending the multitude away? Matt. 14:23.
4 What do you suppose he was praying for that night?
5 In the meanwhile, what had become of the disciples? Matt. 14:24.
6 Did Jesus know they would encounter this storm when he sent them across the lake?
7 Did he know anything about their trouble? Mark 6:48.
8 What hour of the night did he come to their relief? Matt. 14:25.
9 Why did he wait so long? Matt. 14:25.
10 What did his disciples think when they saw him walking on the sea? Matt. 14:26.
11 How did Jesus reassure them? Matt. 14:27.
12 What did Peter ask permission to do? Matt. 14:28.
13 What prompted him to make this request? Matt. 14:28.
14 Did Jesus encourage him to come to him? Matt. 14:29.
15 Was Peter able to walk on the sea at first? Matt. 14:29.
16 How could he possibly do it?
17 Why did he begin to sink? Matt. 14:30.
18 What was his prayer as he was going down? Matt. 14:30.
19 What words of reproof did Jesus speak to him? Matt. 14:31.
20 When did the storm cease? Matt. 14:32.
21 How did the disciples feel toward Jesus after what had happened? Matt. 14: 33.

PETER'S CONFESSION AND JESUS' REBUKE.

Matt. 16:13-28.

1 Where was Jesus at this time? Matt. 16:13.
2 What question did he put to his disciples? Matt. 16:13.
3 Why did he want to know what men thought of him? Matt. 16:13.
4 What were some of the different opinions about him? Matt. 16:14.
5 What other question did he ask his disciples? Matt. 16:15.
6 Why was this question more important than the first?
7 Why did Peter answer Jesus' question? Matt. 16:16.
8 What was the meaning of his answer? Matt. 16:16.
9 Did he answer for himself or his fellow disciples?
10 How did Jesus feel about Peter's answer? Matt. 16:17.
11 What did Jesus tell Peter about the church? Matt. 16:18, 19.
12 What did Jesus begin to teach his disciples at this time? Matt. 16:21.
13 What did Peter think of what Jesus said about his suffering? Matt. 16:22.
14 What did Jesus mean by saying to Peter "Get thee behind me, Satan."? Matt. 16:23.
15 What did Jesus tell his disciples they would have to do if they followed him? Matt. 16:24.
16 What did he mean by "saving" and "losing" their lives? Matt. 16:25.
17 How did he show the folly of living a selfish life? Matt. 16:26.
18 What did he tell them was to happen in the future? Matt. 16:27, 28.

THE TRANSFIGURATION OF JESUS AND WHAT FOLLOWED.

Matt. 17: 1-21.

1 Where did Jesus take his disciples the next week after Peter's Confession? Matt. 17:1.
2 Why did he take these three instead of the others? Matt. 17:1.
3 Why did they go up into the mountain? Luke 9:28.
4 What happened to Jesus as they were praying? Matt. 17:2.
5 Who did they see talking with him? Matt. 17:3.
6 What was the subject of their conversation? Luke 9:30, 31.
7 What did Peter want to do? Matt. 17:4.
8 What put this into his mind? Luke 9:33.
9 What took place while Peter was speaking? Matt. 17:5.
10 What was the meaning of this message from heaven? Matt. 17:5.
11 What did the disciples see after they had gotten over their fright? Matt. 17:6-8.
12 What conversation did they have with Jesus going down the mountain? Matt. 17:9-13.
13 What happened when he got back to the multitude? Matt. 17:14, 15.
14 To whom had the father already gone for help? Matt. 17:16.
15 What was the meaning of Jesus' answer? Matt. 17:17.
16 What did the disciples do after the father had gone? Matt. 17:19.
17 How did Jesus explain their helplessness? Matt. 17:20.
18 What did he mean by "faith as a grain of mustard seed?" Matt. 13:31, 32.
19 How must such faith be cultivated? Matt. 17:21.

FORGIVING ONE ANOTHER.

Matt. 18: 15-33.

1 What did Jesus tell his disciples to do when a brother wronged them? Matt. 18:15.
2 What would they accomplish if they could get him to listen to them? Matt. 18:15. James 5:19, 20.
3 What were they to do if he refused their personal appeal? Matt. 18:16.
4 What was to be their last resort? Matt. 18:17.
5 How was he to be treated if he still persisted in his course? Matt. 18:17, 18.
6 How did Jesus encourage united prayer among his disciples? Matt. 18:19.
7 What kind of agreement was he talking of? Matt. 18:19.
8 How does he encourage their meeting together in his name? Matt. 18:20. Heb. 10:24, 25.
9 What question did Peter put to Jesus? Matt. 18:21.
10 What was the meaning of Jesus' answer? Matt. 18:22.
11 How did Jesus illustrate to them the spirit of the Kingdom of Heaven? Matt. 18:25.
12 Who was the first debtor to be brought before him? Matt. 18:24, 25.
13 How did he appeal to his master? Matt. 18:26.
14 How did his master treat him? Matt. 18:27.
15 What was the first thing he did after being released? Matt. 18:28.
16 How much mercy did he have on his fellow servant? Matt. 18:29, 30.
17 What happened when this came to the ears of his master? Matt. 18:31-34.
18 What lesson did Jesus draw from this parable for the benefit of his disciples? Matt. 18:35.

THE ECCLESIASTICAL YEAR—JULY.

By Rev. G. B. F. Hallock, D. D.

FOURTH OF JULY.

WAR AND THE GOSPEL.

The man behind the gun—"As a good soldier of Jesus Christ." 2 Tim. 2:3.

The munitions of war—"The whole armor of God." Ephe. 6:11.

On the firing line—"And there was war again, and David went out and fought . . . they fled before his face." 1 Sam. 19:8.

The base of supplies—"My God shall supply all your need according to his riches . . . . by Jesus Christ." Eph. 4:19.

The line of communication—"Hereafter ye shall see . . . angels (messengers) ascending and descending upon the Son of Man." John 1:51.

The Reconnaisance—"Get thee down unto the host." Judges 7:9.

Contraband of war—"No man that warreth entagleth himself." 2 Tim. 2:4—Rev. C. W. King.

A MODEL PROGRAM.

"Going out of town to avoid the Fourth," has been a phrase so common in my time that it ceases to awaken attention, and is taken as a matter of course. I cannot indeed wonder that people of refined tastes and sensitive nerves should seek to free themselves from the noise and crowd of the usual observance. The question is whether, with a wiser administration, the same people might not be led to gather, rather than to disperse for the celebration.

How would the following program answer?

On the evening of the third of July, quiet gatherings in halls or churches, in which the true love of country should be explained and illustrated. How many a name, half or wholly forgotten, would then be recalled from oblivion, and with it the labor and sacrifice of some noble life, some example precious for the community!

The morning of the Fourth to be ushered in by martial music, and a military display sufficient to recall the services of the brave men who gave our fathers liberty. At 10 o'clock, orations in various public buildings, the ablest speakers of the Commonwealth doing their best to impart the lesson of the day. At one o'clock a Spartan feast, wholesome and simple. No liquor to be served thereat, and none to be sold during the day. From twelve to half past four in the afternoon, I would have exercises for the children of the public schools, examinations of classes in American history, prizes given for essays on historical and patriotic subjects. Later, a gathering in public gardens, and a tea, with fruit and flowers, served for the children of the city. In the evening, the singing of national anthems, tableaux vivants and fire-works, and in some form, a pastoral benediction.

To these exercises I would add the signing of a pledge of good citizenship.

The very meagre program suggested here for our great day may appear to many Utopian and impossible. I shall be glad if it can serve to pave the way for kindred suggestions, to which individual minds may give a broader and more varied scope. Let us unite our efforts in behalf of a suitable and serious honoring of the day in such wise that every heart, old and young, shall have therein its special joy, and every mind its special lesson. —J. W. H.

VACATION.

SOME PATRIOTIC MEMORIES.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.—Ps. 145:7.

The more one studies the history of the struggle which made our country possible, the more deeply must he become convinced that the main reason for our success in that struggle and the consequent achieving of our nationality was the defending, restraining, directing hand of God.

Take a section of that great struggle—Valley Forge. When Washington hutted his army at Valley Forge, he had 9,000 men, counting the sick, starved, half-naked. The patriot army lay there from December, 1777, till June, 1778. They can teach us lessons we need to learn:

I. Doing the best one can with what one has. Imagine what Washington would have liked to have in the way of men, arms, clothing, food. But during that terrible winter, Washington kept on doing the best he could with what he had.

II. Cost. Study the fearful story of that winter—its cold, snows, shoelessness, deaths, etc., and estimate the value of the liberties purchased at such cost.

III. Sifting. Not all would stand the strain. By the March of that winter at Valley Forge 3,000 of the men of Washington's army had deserted to the British. Let us not unduly blame them. There were warmth and food and clothing among the British in Philadelphia; there were the horrors of the want of these at Valley Forge. Our forefathers were sifted. We are being sifted. Are we standing true?

IV. Character. At no time did the clouds of difficulty and detraction so gather about Washington as at Valley Forge. But his character kept shining out, scattering the clouds and saving the cause. Character tells.

V. Light out of darkness. It was through the drilling of the army by Baron Steuben at Valley Forge that the patriot army became for

the first time an efficient military machine. Those long drear months had their good side after all.

As we recall such patriotic memories, we also have utmost reason to abundantly utter the memory of God's great goodness, and to determine that we will be ourselves true to the great, gracious, free institutions our fathers founded for us amid such pains and toil.—Rev. Wayland Hoyt, D. D.

THE DUTIES OF AN AMERICAN CITIZEN.

"The lines have fallen unto me in pleasant places; yea, I have a goodly heritage."—Ps. 16 : 6.

On Wednesday, July 4th, begins the one hundred and thirty-first year of independence of the United States. The day will furnish the occasion for sermons appropriate to the event commemorated from most of the ninety thousand pulpits of our country; and from these discourses much will go forth to impress upon the public thought the fact that nothing becomes a nation so much as righteousness and true patriotism. There is much that is grand and noble in our history. There is much to inspire us to the realization of high ideals in the future. Every American citizen should do all in his power to perpetuate the civic and religious blessings which are his by birthright, and to hand down unimpaired to the latest posterity those free institutions under which it is his privilege to live.

I. It is the duty of an American citizen to love his country. Christ was a patriot; his mission was first to his own nation, and any religion which has not in it the elements of true patriotism is foreign to the religion of Christ.

II. It is the duty of an American citizen to reverence the laws of his land. Laws are necessary. They promote the well being of the people. Christianity does not destroy patriotism, but develops and sanctifies it. The Christian citizen should know the laws, reverence them, obey them. If laws are bad he may labor to change them; but true reverence for law should be one of the predominant traits of his character.

III. It is the duty of an American citizen to treat with respect those who are in office. It is written, "Thou shalt not speak evil of the rulers of my people." The speaking evil of those in authority is one of the most common sins of the American people. It is both a sin and a mistake. It is something all Christians should discountenance and discourage by word and example.

IV. It is the duty of an American citizen to exercise the elective franchise according to the best light and judgment he has. It is one of the charges of Mr. Kidd, in his stimulating work, "Social Evolution," against Americans, that they lack civic self-sacrifice. He says that they prefer self and party to the town or city, the state or nation. Some prefer self to the extent that they do not even take the trouble to vote at all. It is the citizen's duty to vote, and to vote intelligently and honestly. Those who stand aloof because of the bad repute of politics only help to make the matter worse.

V. It is the duty of an American citizen to aid in the general diffusion of sound knowledge throughout the land. A republic cannot exist where the people are ignorant. The ignorant cannot understand their duties and rights as citizens. In America the people are the rulers. We are all kings. It is our duty to be intelligent and to promote intelligence throughout the whole land. That means among the foreigners that come, in the slums of our cities, in the frontier regions of the country, among white and black, red and yellow, and people of all conditions.

VI. It is the duty of an American citizen to do all in his power to elevate the moral character of the people. The heart as well as the head needs cultivation. "Righteousness exalteth a nation." The holders of the destiny of a nation like ours should be moral as well as intelligent. They should be Christian. They should recognize the God who gave us our nation and has guided our history.

During perilous times in ancient Rome there were two aspirants for the throne, Constantine, a professed Christian and Maxentius, a fierce fanatical pagan. The conflict appeared to be between Christianity and Paganism, between Christ and the devil. Constantine relates that about noon, when in prayer, on his march, a flaming cross appeared in the sky, with the words, "In This Conquer." He henceforth displayed the standard of the cross in his army and fought in the name of Christ, and was victorious. So, too, our beloved nation must exalt the cross, must resist evil and cleave to the good, in the name of Christ. In his name, we shall conquer and reach the highest and holiest destiny. In Christ's name, in the sign of the cross, we shall be ever victorious. It is the duty of an American citizen to recognize the God of nations, and who has given us our "goodly heritage," and to exalt the banner of true Christianity.—H.

CIVIC DUTY.

Some years ago, in a lonely mountain valley in the canton of Glarus, I was conversing with a peasant landowner about the Landesgemcinde (popular primary assembly) which regulates the affairs of the canton. After he had given me some details, I asked whether it was not the fact that all citizens had the right of attending and voting in this assembly. "It is not so much their right," he replied, "as their duty."

This is the spirit by which free governments live. One would like to see more of it in the United States, where in many places a large proportion of the voters take no trouble to inform themselves as to the merits of the candidates or the political issues submitted to them, but vote blindly at the bidding of their party organizations.

This little anecdote of my Swiss friend illustrates what I mean in speaking of patriotism as the basis of the sense of civic duty. If people learn to love their country, if their vision is raised above the petty circle of their personal and family interests to appreciate the true width and splendor of national life, as a thing which not only embraces all of us who are now living here and grouped in a great body seeking common ends, but reaches back into the immemorial past and forward into the mysterious future, it elevates the conception of citizenship, it fills the sheath of empty words with a keen edged sword, it helps men to rise above mere party views and to feel their exercise of voting power to be a solemn trust.

"Love thou thy land with love far brought
From out the storied Past and used
Within the Present, but transfused
Through future time by power of thought."

—Hon. James Bryce.

THE THREAT OF IGNORANCE.

Speaking of the character of city office-holders, Dr. Josiah Strong relates: Here is an illustration of the grade of intelligence which held office in New York for many years, and which, by folly which is beyond characterization, has now been returned to power. Applicants for appointments on the police force under Commissioner Roosevelt were subjected to civil service examination. In answer to the question, Name five of the six New England states? One man replied: "England, Ireland, Scotland, Whales, and Cork." Asked what they knew about Abraham Lincoln, about twenty said he was president of the Southern Confederacy. About forty thought he was a great general in the Union Army. One was sure he was "a great general who won the battle of Bunker Hill. Many thought he was assassinated by Guiteau; one said the deed was done by Garfield; and another by Ballington Booth. This would be very funny if it was not very serious.—Twentieth Century City, page 62.

JOHN BROWN'S SCAFFOLD THE CALVARY OF SLAVERY.

Victor Hugo declared, in one of his most impassioned sentences, that the gibbet of John Brown was the Calvary of the anti-slavery movement; and, assuredly, the execution of the brave old man was the death sentence of slavery.—Justin McCarthy, History of Our Own Times, III, 187.

NO TROPHIES THERE.

A friend of mine was piloted through London tower by one of the survivors of the battle of New Orleans. He was shown battle-flags and other trophies of British prowess until he inquired of his guide where they kept the American flags. "Don't be a chaffing of us," was all the answer he got.—E. F. Wellington.

INDEPENDENCE HALL.

One of the most interesting buildings in the United States is Independence Hall, in the city of Philadelphia. This building was built in 1729 by the Province of Pennsylvania, and was known at first as the Colonial State House.

Here in this old building, the United States of America may be said to have been born, for it was here that the Declaration of Independence was signed on July 4, 1776. This is the great event that we celebrate on Independence Day.

Independence Hall is on Chestnut Street between Fifth and Sixth Streets. On the other side of the building is Independence Square, one of the pleasantest spots in the city, and famous because it was here that the Declaration of Independence was first read publicly to the people.

There are many interesting things to be seen in Independence Hall. Perhaps the most important object in the building is the Liberty Bell. It is called Liberty Bell because it was rung in honor of the Declaration of Independence. The inscription on the bell was this, "Proclaim liberty throughout the land," and indeed it did "proclaim liberty throughout the land," when it pealed out the glad tidings that the United States of America had been made a free and independent country.

The old Liberty Bell is cracked now, so that it is never rung. It is highly treasured, however. When it was taken to the Louisiana Purchase Exposition at St. Louis, thousands and thousands of school-children turned out to salute it on the way.

Besides this liberty bell there are many other relics and curiosities to be seen in Independence Hall. Among these are the Original Charter of Pennsylvania, signed by William Penn, two chairs that once belonged to this good old Quaker, and other pieces of furniture, besides many other articles connected with the War of the Revolution.—Apples Of Gold.

THE FOURTH—ALL MEN'S DAY.

Judges 5:1, 2.

The Fourth of July is not only for Americans; it is for all men. Jefferson wrote, "All men are born equal," "All men are endowed by their Creator with certain inalienable rights."

True, the Fourth of July is distinctively an American holiday, but the great truths woven by Jefferson into the wording of the Immortal Declaration, and as enunciated above, have since that day been shining out as a beacon of hope for the oppressed of all lands; and they must and will continue to shine until every yoke is broken, every oppressor's power crushed, and the oppressed of all lands are free.

And this is the day we celebrate—the day that commemorates the adoption of the heaven-born Declaration of American Independence.—*Religious Telescope.*

THE GREATEST FACTOR IN AMERICAN INDEPENDENCE.

Ps. 85: 1.

Three factors conspired to produce and establish American Independence. These are commercial, political, and religious; but the greatest of these was the religious.

It was to secure religious freedom rather than commercial or political advantages that the Pilgrim fathers migrated to New England. The same desire impelled the Huguenots to seek homes in Georgia, the Roman Catholics under Lord Cecil to locate in Maryland, and it was this that, in a large measure, caused the Cavaliers of Virginia and the Carolinas, the Quakers of Pennsylvania, and the Dutch of New York, to brook all adverse fortune and cling to their respective settlements.

Much as these hard pioneers desired freedom in commerce and politics, they all desired religious freedom far more. This deep-seated desire, the outgrowth of the religious intolerance and persecution endured in Europe, was the fertile soil in which flourished that intense love for American freedom, which, under the aggressions of George III., culminated in the Declaration of Independence, and the successful termination of the War of the Revolution.

The colonies might have submitted to commercial and political oppression but for the fact they knew well that conceding the right of the mother country to tax them, without representation, would be the fatal step to their religious enslavement as well.

In the old world religious freedom was unknown. Now the evident attempt was to follow the colonists across three thousand miles of watery waste and wrench from them this, to them, the most endearing of all prizes—the prize to secure which they had braved the perils of the sea and the wild savages of the American forest. To prevent this they took up arms and bravely declared their colonies "free and independent states."

By this heroic act they cut themselves loose from the despotic customs, conventionalities, and ecclesiastical despotism of the old world. And what a step that was! What an epoch in the history of the conflict between freedom and slavery, between liberty and oppression, between righteousness and unrighteousness! God be praised.—*Religious Telescope.*

JOHN PAUL JONES, REVOLUTIONARY HERO.

2 Sam. 10: 12.

John Paul Jones, whose body has lately been rescued from its unmarked grave in Paris after 113 years of nameless obscurity, was particularly a Fourth of July hero, for he was all but born on that dav. On July 6, 1747, in Kirkcudbrightshire, Scotland, he began his notable career. In July also, on the 18th day, in 1792, he laid down with his life a sheaf of honors such as few men have won. He came to the colonies very young and by the time the Revolution had begun was as ardent an American as any. Throughout the war he was a veritable scourge of the sea, dispersing British fleets, capturing prizes by the score, raiding the coasts of the enemy with audacity unparalleled. His unequal battle with the Serapis and the Countess of Scarborough in which he took the Serapis at the cost of his own ship, the Bonhomme Richard, is recorded in red letters in the annals of naval warfare. In 1788 Jones entered the service of Catherine the Great. Disgusted with Russian intrigues, he returned to Paris to die not in poverty and disgrace, as has been often stated, but attended by Marie Antoinette's physician and surrounded by influential friends. The French parliament sent twelve members to his funeral to honor the memory of "Paul Jones, admiral of the United States navy, a man who has well served the cause of liberty."

GOD THE OWNER OF THE NATIONS.

"Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Isa. 19: 25.

This is astounding language; but it suggests the fact that all nations, good and bad, belong to God.

I. Let us consider this fact. It is not one we should reach by observation; for it does not appear as if God had anything to do with some nations. Their people do not recognize him, neither do their statesmen. Nations seem as if they were in their own hands, and that they disposed of themselves as they listed.

But God is their proprietor. He is the owner of the earth; all souls are his. How vast his empire! What was Alexander's to his? What was Ceasar's?

1. He locates the nations. The people of the earth did not settle in the countries they now call their own by accident. God ordered the places of their habitations.

2. He disposes of the nations as he pleases. He gives Gaul to Ceasar and the United States to George Washington.

3. He holds the key to the resources of countries, and only opens their secrets when the time of their need has really come.

When will the nations acknowledge God's ownership? They would show wisdom in doing so; for they cannot get out of his hand.

II. That as owner of the nations he exercises care over them and has purposes regarding them. It appears to be much with a nation as with our individual to make or unmake itself. It seems to be the orderer of its own affairs, and the shaper of its own destiny.

But God cares for all people. He shows this care by his treatment of them. Israel of old was but an example of his care. He sends plenty to bless them, and famine to punish them. He gives peace in their borders, or he permits war to desolate their land. The history of nations shows he exercises his providence over them. Was it

not he who by his winds scattered proud Spain's Armada, and saved Protestantism to England and the world? Was it not he who gave success to the heroes of the Revolution, and through their victory independence to our land? Was it not he who so controlled affairs when France and Prussia fought a few years ago, as to give liberty to Italy, and a united kingdom to the throne of her king?

III. That as owner of the nations God is ordering their movements to facilitate the spread of his truth among them. Christianity is the great uplifting power of peoples. It uplifts art, science, music, literature, morals, home. It has created the Christian family. And he is so ordering the movements of nations that the way of Christ's kingdom may be secured.—Author Unknown.

A PATRIOTIC FOURTH.

A capital suggestion is made by the Anti-saloon League, that an effort be made by the churches to rescue the Fourth of July from drunkenness, debauchery, and noise, and restore to its observance the true spirit of patriotism.

It is recommended that this be done by securing groves and other suitable places of gathering, where patriotic and temperance addresses and inspiring music be furnished under the auspices of the churches, the Sunday-schools, and the young people's societies, in conjunction with such local temperance organizations as the W. C. T. U., the Good Templers, the Loyal Legion, Sons of Temperance, and Bands of Hope.

It is not the purpose of these gatherings that any particular method of temperance reform should be emphasized, but that the broad patriotic aspects of temperance and Christian citizenship be presented in an attractive manner. What better field for Christian citizenship work could be offered our Endeavor societies and unions?—Christian Endeavor World.

OUR FLAG.

When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night
And set the stars of glory there;
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure celestial white
With streakings of the morning light;
Then, from his mansion in the sun
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen land.—Drake.

THE IGNORANT PATRIOT.

A Fourth of July or so ago, in one of our large cities, a small boy was setting off fire-crackers with great enthusiasm not far from a bronze statue of General Grant. He was patriotic to the core; but when a passer-by asked him whose statue that was, he shook his head. "I dunno. Some black man that was a soldier, I guess!" and he tossed a fresh fire-cracker into the air, intent only upon celebrating the Fourth with as much noise as possible.

It was doubtless an exreme case; yet when the monument to Nathan Hale was erected in New York in 1893 it was found that few who passed it knew the story of the young Revolutionary hero. It used to be the fashion when America was younger to read the Declaration of Independence on the Fourth. How many of our young citizens know its splendid sentences today? How many have ever read the Constitution or ever have learned the local history of their own city and state? Firecrackers are a poor substitute for intelligent love of country; and rockets cannot take the place of thoughtful patriotism.

It is the ignorant patriot who complicates matters so in America, and makes the "campaign of education" necessary before every election. He is not by any means restricted to the slums nor the emigrant classes. Many a foreigner understands and loves American institutions better than the ignorant native, and many a youth on Fifth Avenue knows less about American history than some young voter on the East Side. It is well for us to recognize that educated patriotism is what our country asks of each of us, and has a right to ask—and that without it, our most noisy and enthusiastic Fourth is only a matter of "sound and fury, signifying nothing."—Forward.

VACATION.

VACATION OR HOLIDAY.

Our word "vacation" is unfortunate in its philological kinship. It suffers from its relatives—"vacate," "vacuity," "vacuum," etc. Uninvited the suggestion comes that a "vacation" means to "vacate" one terrestrial spot and move on to another, and, in addition, to experience a "vacuum" in the head, if not in the stomach. The English have a better word. What we call a "vacation," they call a "holiday." This word of English usage has better philological relatives. It suggests that the summer rest days are "holy days,"—sacred feast days of the spirit. In these bustling days of dollar-chasing it is good to remind ourselves that it often happens that the spirit of man, quite as much as his body, needs recuperation. A "vacation" has come to mean too exclusively a change of geographical location. Too few appreciate the fresh strength to be gained, even at home, by taking the quiet of the summer rest days to set the thoughts and affections upon higher and nobler things. One may go to some renowned summer resort and seek in vain for rest. Another may remain at home and become a new creature through the beauties of nature in and around Boston, through reading some great books, though spending more time in meditation upon the Bible and in communion with God. Whether you remain at home or are privileged to go to seashore or moun-

tain, make your "vacation" a "holy day"—a feast day of the spirt.—The Temple Trumpet.

COME YE APART.

"Come ye yourselves apart into a desert place and rest a while." Mark 6: 31.

Every human body needs the recuperation of physical rest. When Daniel Webster made his last visit to John Adams, the aged ex-president said: "I am as well as any man of nearly ninety years could expect to be. I find I am afflicted with an incurable disease called old age. My spirit is occupying a very shaky tenement. And as far as I can make out, sir, the Landlord does not intend to make any more repairs." That statement of John Adams was figuratively right, and yet literally wrong. The human body, which was once created out of dust, is being recreated up to the very brink of the grave. We eat and drink and rest in order to give nourishment and strength to the bones, the muscles, and the flesh. And rest is just as essential for the physical recreation as food and water and light.

The purpose of this sermon is to show that every hard-working Christian, at least once a year, should go out into the country and take a vacation, a prayerful rest, the same as Jesus' disciples, who left their work to take a rest. It is every Christian's duty at least once a year to leave the home, the store, the factory, and have a complete change of scene and food. When Phoebe Cary came to die, looking up at her physician, she said, "Doctor, you can do nothing for me. The reason I am dying, is because for years I would never take a rest. Even when I went off into the country I always took my books and pen and worked." Thousands and tens of thousands of the best brains and hearts of the pulpit, the bar, the medical office, and of all the Christian departments of life, have simply killed themselves in their young manhood and womanhood because they would not obey Christ's command and take a rest.—Rev. Frank DeWitt Talmage, D. D.

VACATION SABBATHS.

Ezek. 44: 24.

Some one writing on this subject, quotes from a letter received from a friend who entertains summer boarders, as follows: "People write and inquire about everything. Is there shade, is there a well, is there a playground, are there mosquitoes, is there malaria, may they drive, or row, or sail, or ride, can they have rooms with the morning sunshine, is the piano in tune, in fact there is not a detail left to the imagination. They solicit fullest knowledge, but nobody asks about church privileges."

In a story, entitled "A Summer Girl," one of the characters says: "When I was in the mountains last year, I heard some one say to the old pastor of the town, 'What a fine thing for your church and the place to have this brilliant company of men and women come here for the summer! It gives new life to the old town and must be a great incentive to the young people.'" But the venerable pastor answered: "Better, a thousand times better, if the brilliant men and women had never seen our little town. They simply despise the worship of God's House and all that goes with it. They draw away from the services the boys and men who must care for their horses and drive them about on their Sunday excursions. They profane the Lord's Day all through the summer."

We do not believe that this is true picture of the average Christian men and women who spend a large part of their summer away from home, but we do believe that there is great danger of exerting a very baneful influence on others by failing to remember the Sabbath day and honor it as the Lord's day, when we are on our vacations. It may not always be our duty to attend the regular sanctuary services, for this, in some cases, might interfere with our rest, but it certainly is the duty of every Christian to keep the Sabbath holy to the Lord, and the fact that we are on a vacation only emphasizes the command and should make the privilege of the Sabbath more precious to us. We have known a number of earnest Christians who always seemed to leave hallowed influences in the communities where they spent their vacations. This should be true of all, and the Sabbath days are the days of special opportunity for doing this in the least ostentatious and most effective way.—Presbyterian Messenger.

HARD WORKERS AND VACATION.

2 Chron. 36: 21.

Robert Browning, in one of his poems, tells the story of two camels. Both were of great value. Both loved their master and gave themselves wholly to his service. Both had precious burdens to bear across the desert. One, in his devotion, did all he could to save his master expense; he ate as little food as possible, and that of the very cheapest. All went well for a time, but at length his strength failed and he fell dead on the desert. His pack was stolen by thieves, and his master lost both burden and camel. The other camel ate the best food and plenty of it—"no sprig of chevril must I leave unchewed." The result was that he passed safely through the desert with his burden.

Wrapped up in this story is a lesson for every worker for Christ. For we have a Master to serve. He desires of us, and our consecration prompts us to give Him, our very best. But this requires that we shall ever be at our best. To weaken ourselves by mistaken economy, by lack of rest, by worry, or by any other unnatural way of living, is against both our Master's interest in us and his desires for us. Each one of us has certain powers and faculties. These we are bound to develop to the highest possible degree of efficiency. As resolutely

as the Greek athlete trained for the race, should we cultivate bodily strength and vigor. And our mental energies too should be cultivated and drilled until they carry out our purposes as well as disciplined soldiers carry out the commands of their leader.

Sometimes "the best way to get there quick is to go slow." Sometimes the best way to live long is to live well. Sometimes the best way to accomplish work is to take a vacation. It never can pay either you or your Master for you to weaken yourself by overwork, or in any other way. Be always at your best. Do the things that will develop you physically, intellectually, spiritually. Avoid the things that weaken. Make your life tell for the very most for your Master. Bear in mind the fate of the well-meaning but unwise camel, and the Master's double loss—both of the camel and its precious burden. Bear in mind the happy issue of the conduct of the no less loving but sensible camel. He carried both himself and the entrusted burden through the desert. Not only so, but then he was still alive and well, ready for many excursions of further profit to his owner.—H.

COMMON SENSE IN HOT WEATHER.

These summer days,
In burning haze,
I rather wish
I were a fish;
Or, say a frog
In some wet bog,
With naught to do
The long day through
But soak and croak,
And croak and soak.

—Harper's Bazar.

CHEAP TALK.

I wish to say that there is a great amount of cheap talk about this vacation question, and the talk is usually carried on by people with little or no religion. Much of this talk you will find in the newspapers because it makes a newsy and breezy article.

Here is a specimen clipped from a daily newspaper. "A reporter says, going down street he came up behind a stranger in the city who was taking a leisurely stroll. Coming in front of a church, he looked up to find the name of the church; but the church was without a name. He at once accosted a small boy who happened to pass that way. 'Look here, young man, can you tell me what house this is?' The boy replied, 'That is God's house, sir; but he isn't in. It is closed for the summer vacation, and his agent has gone to Europe.'". What do I think of this? I think that it is a pure fabrication. A counterfeit out and out. A manufacture out of the whole cloth. The stranger never had an existence. The boy never had an existence. The question never had an existence. And the answer never had an existence. The only thing that had an existence was the reporter.—Rev. David Gregg, D. D.

REST THAT REFRESHES.

Matt. 11: 28.

One morning the daughter of an English king was found dead, with her head pillowed near an open Bible, and with her finger pointing to the word "Rest." The word "Rest" was found in Matthew 11: 28, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Whether she found the rest she longed for this side of the grave we cannot know. But with Christ in our hearts, if we accept his sweet invitation, we can find his rest here. May this summer vacation give to all Christian workers rest of heart and soul. May you not only have physical rest, but also spiritual rest. May it be the sweet rest with which Christ will fit you for the best work of our earthly life during the coming winter months. Then, in the fall, may it be God's will to bring the pastor and people of this church together again for his blessed service.—Rev. Frank DeWitt Talmage, D. D.

CHRISTIANS AT SUMMER RESORTS.

There is an impression in some minds that many Christians are not true to their God at summer resorts. The evidence on which this impression is based is not as strong as it is supposed to be. It is not fair to assume that a large number of the disciples of Jesus forget his claims upon them while they are spending a few weeks in the mountains, or by the sea, because a little group of persons in this or that hotel, or in this or that boarding-house, or in this or that cottage, make an improper use of the Sabbath. I know six or eight families who, during their residence each year from May to October in my own town, do not enter a church; but they do not belong to our evangelical denominations, and they form a very small minority of the people who come to us season after season for rest and refreshment. My experience is that the majority of the Saviour's followers are loyal to him wherever they go, and are careful, as a Roman Catholic priest once remarked to me, "not to become slack in their religion."

It is with feelings of thankfulness that we speak of our intercourse with Christian people at summer resorts. In them we have seen numerous proofs of their allegiance to a Divine Lord, a readiness to assist in promoting the higher life of the communities to which they have come for a little while, and a disposition to manifest the spirit of Jesus in all their dealings with men. Love for the Redeemer of the world and for human souls is not left at home by them when they go off for a vacation, and picked up again when they return to their quondam tasks. They remember the Sabbath day to keep it holy; they worship with God's people in his House; they cheer by words of sincere sympathy those who preach the gospel, and they frequently help in supporting local charities.—B. B. M.

HOMILETIC DEPARTMENT.

G. B. F. Hallock, D. D., Editor.

BEST OF RECENT SERMONS.

By H. O. Breeden, P. S. Henson, J. H. Jowett, Hutchens C. Bishop, Johnston Ross and Amory H. Bradford.

THE PERILS OF OLD GLORY.

America has taught the nations of the world, the beauty, the power and the glory of a national soul. Our country is not a cold corporation. It is a vast family of dependent ones where hearts and hands are joined for mutual welfare. The fortune of this country is in the quality of its founders and the greatness of its servants. The Pilgrim Fathers were picked men in an age notable for men large of mind and great of heart. Our Washington, Lincoln, Garfield, and McKinley, were men full of affection for the whole household. Not only do our great national hearts, but our great hymns, betray a national soul. Had the old East India Company any hymns? Has any corporation in our land any great dead? Any heroic graves where students and benefactors stand to ponder and admire? Have these corporations any eloquence like that of Patrick Henry, Henry Clay, Daniel Webster and of Lincoln at Gettysburg? Have they any self denial like that of the soldiers who fell at Yorktown or in "The Wilderness?" Have they any poetry like the Star Spangled Banner? Have they any torn and riddled battle flags?

Our country is a sentiment like that which binds the inmates of a home all into one love through life and death. Our patriots and heroes and statesmen and martyrs stand in history as proofs today and forever that America is a great beating heart capable of many sorrows, a many-colored happiness and a wide and deep sympathy, a great heart like that of Jesus, which must embrace millions in its measureless affection and love all equally.

Endowed with a national soul, it has remained for this youngest member in the family of nations to teach the world the true philosophy of national life embodied in the injunction: "Thou shalt love thy neighbor as thyself." The little unhappy island of Cuba, long in the thrall of tyranny, and wrapped in the sable garments of oppression, reached helpless hands to the civilized nations of the earth in vain for succor. She was, "An infant crying in the night, an infant crying for the light and receiving no answer but a cry." Then the great heart of America could bear the plaintive cry no longer. But overriding every barrier of tradition and custom, she sent her loyal legions to smite the mailed hand of the oppressor in the name of justice and liberty and God. And the "lion and the tower, pale emblems of Castilian pride," were displaced for a season by the stars and stripes, emblems of liberty and brotherhood. But only for a season did that glorious emblem float in the soft Cuban breezes. Her work of mercy, protection and love accomplished, the world witnessed an unheard-of spectacle—the lowering of Old Glory that a free and independent republic might float forever over Cuba Libre! And shall not we pledge our fidelity and love upon the altar of Christ and our country to keep the flag up to that divine ideal?

In the civil war, we are told, that in a great engagement the color bearer out-ran his company and carried the flag into imminent danger far in advance of the fighting line. The commanding officer signalled a retreat and waved him back to safety. But he answered the command shouting, "Bring the men up to the colors."

So the advance guard of American Christianity holding aloft the divine ideals of this nation of providence and destiny shouts to the statesmen and soldiers, bring the flag up to American ideals and keep it there, while they shout in unison, all hail to the emblem that means brotherhood, protection, humanity.

The historians tell us that during the war of the Crusades all the banners of the leaders in those holy wars were brought to a certain place and put on exhibition. There was the proud banner of Richard, the Lion-hearted of England; there was the banner of Godfrey and gay Philippe of France; there also was the banner of Conrad of Germany and Walter the Penniless, of Austria, but high above them all and eclipsing them all in beauty and glory was the banner of the Cross under which and for which they had all fought. If at a carnival of nations the different flags of the world should ever be displayed, the observer would see there the flag of noble Victoria upon which the sun never sets; and the tri-color of France under which fought the great Napoleon and the ensign of the strong monarchy of Russia, bearing the stain of persecution upon its escutcheon; and the proud flag of Germany and the Irishman's banner of green and little Cuba's five bars, but highest and most beautiful—sweetest and most sacred, will be the Stars and Stripes, "Old Glory," the Star Spangled Banner. May we not prophesy now in the golden words of another: "And if there are flags in heaven—perhaps there are—who knows—the first, of course, will be the banner of the Cross that was bathed in Calvary's fountain, but just below it will be the flag we love so well."—Rev. Dr. H. O. Breeden, Des Moines, Iowa, at Chautauqua.

THE CITADEL OF CHRISTIANITY.

Text: "Piety at home."—1 Tim. 5:4.

The noblest thing in the world is a real manly man, and the most beautiful thing in the world is a real womanly woman. Each sex

is then most admirable when it is most unlike the other. And yet it is no uncommon thing to find a woman who is possessed of "a vaulting ambition which o'er leaps itself" and who on that account is restless and unhappy in her providentially appointed sphere and is ever more disposed to find fault with the Almighty for not making her a man.

Very naturally, therefore, she flouts at the Apostle Paul when in God's name he insists that a man shall "play the man" and a woman behave like a woman, and neither usurp the functions of the other. And because of this reprobation of unwomanliness there are those who are ready to reprobate the inspired Apostle and to stigmatise him as a crusty old bachelor, a despiser of women, and a bigoted representative of an ignorant age now long since happily past.

And yet in point of fact no man who ever lived had a profounder appreciation of the glory of true womanhood than this same much abused apostle.

He speaks in terms of tenderest affection of Priscilla and Phoebe, and Mary and all "those women that labored with me in the Gospel." It is true that he never married, not because his nature was incapable of conjugal affection, but because his magnanimous soul was unwilling that any woman should be dragged down with him into the bloody baptism through which he knew he had to pass.

Long time had woman been degraded and enslaved before the gospel came to give her emancipation and crown her with glory and honor. No wonder that she was sometimes intoxicated with this new wine of Christian liberty and was tempted to behave herself in such unseemly fashion as was likely to scandalize the Christian name. It was against this offensive unwomanliness that Paul made solemn protest and affectionately insisted that woman, instead of posing conspicuously before the public and intruding into spheres and performing functions that properly belong to man, should diligently endeavor to "show piety at home."

I. There is need today to dwell especially upon "piety at home," because of the insidious and almost resistless influences that are everywhere working for the undermining of the home.

Among these may be mentioned the tremendous modern gravitation from the broad fields of the country to the crowded streets of the city. The city has its myriads of attractions and there are multitudes who sympathize with that pitifully poor old woman of whom Dr. Strong tells who had long been supported by charitable friends in a great city and who was finally sent by them to a healthy abode far away in the country where she could have an abundance of fresh air and of everything else that she would really need. And yet in a very little while she reappeared in her old haunts as near starvation's door as ever. And when her charitable friends reproachfully inquired the reason for her return, she promptly replied, that she "would rather see people than stumps." Such is the force of habit and such the perversity of human nature. And yet whatever may be said of the charms of city life, the country is the place for homes. But from the days of Cain who built the first city, and the days of Lot, who pitched his tent towards Sodom, and finally moved into it and wrecked his family by doing it, down to the last family that has moved into Boston from the Berkshire hills or the woods of Maine, the drift has ever been from the homes of the country to the barracks of the city.

I do not affirm that there are not homes even in a crowded city. I know better and so do you. There are elegant homes—beautiful homes, palatial homes, humble homes, real homes, which taste adorns and love illumines and which come as near to heaven as any place below the stars. And yet, alas, for the crowded tenements, the darkened halls, the dingy walls, the stifling air, the prison pens in which multitudes of hapless families are huddled "like dumb-driven cattle" in their stalls.

And even where easier conditions admit of elegant leisure there are the temptations of the clubs and lodges for the men and of all sorts of social functions for the women, and for all classes, young and old, and both sexes a merry-go-round of entertainments that lure one from the quiet and healthful enjoyments of the home to the glitter and sensational excitements of the gilded halls of pleasure. And from all these causes the religious life of the home is suffering.

II. After all, to the last analysis, it is the home that determines character and destiny. The revival that we need is a revival of the Abrahamic type of piety, such as the Lord set the seal of his approbation upon when he said: "I know him that he will command his children and his household after him." Wherever he pitched his tent there also he reared his family altar.

III. We not only need to have piety in the home but to show it. No doubt that both in the home and in religious dress parades there is often a show of piety that is only a hollow mockery, but it is doubtless also true that there is much of real piety which habitually and most unfortunately conceals itself or belittles and belies itself.

But mark me, when I speak of piety at home, I do not mean such austerity and severity and such sanctimonious religiousness as makes the very name of religion hateful. Shame on the well meaning but misguided and unlovely saints who in the name of the Lord would rob the earth of the roses he has planted, and the heavens of the stars that he has lighted and would make the first day of the week as mournful as though it were the day on which Jesus died, instead of the one on which he rose triumphant from the grave and set all the joy bells of heaven to ringing.

My text says nothing of "talking piety" at home but simply "showing" it. The flowers don't sing, they just bloom. The stars don't shout, they just shine. There's a kind of perfunctory hammering of religion into people's heads that only hardens the head and never

touches the heart. The piety that counts for the most is that which "suffereth long and is kind, which envieth not and vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, endureth all things." This sort of living is more eloquent than words.

And yet there ought to be loving words, words swelling up from the heart and poured into the heart to thrill it and fill it with the power of God. "A word spoken in season how good it is!" And what lips can speak it so effectively as those that have so many times been pressed in the sacred sweetness of domestic love? That is just what domestic affections were intended for, that they might serve as sluice-ways for the grace of God.

I grant that it is not always easy to talk about those sacred things to those who are as dear to us as life itself. The very fulness of our feeling tends to choke our utterance. How often have I had a weeping mother come to me and say: "Pastor won't you talk to my precious boy about his soul?" And I have been wont to reply: "Have you talked to him?" If she has said, "I cannot do it for I choke so," my answer has been, "Then choke, but do it, and the more you choke the more effective will be your plea." Oh, there's a glib evangelist whose words make no more impression on the soul than globules of mercury on a plate of glass, but the words that struggle up from deep down in the heart are the words that sink down deepest into the hearts of others.

A soul is a soul, and no matter whose soul it is, it is a thing of infinite worth. All souls are precious in God's sight, and they ought to be so to you and me, but the souls that God meant to be most precious to you and me are those which in the sacred intimacies of domestic life and love he has committed especially to our custody. And no sweeter joy can there be on earth than that of winning these for Christ, and no higher joy is known than that of standing with them before the throne and singing triumphantly: "Here Lord am I and the children Thou hast given me."

O brothers, sisters—let us seek to walk honestly towards them that are without—let us not forsake the assembling of ourselves together in the house of God—let us sing and pray and labor with all our might in evangelistic services, and let us with heroic sacrifice give of our substance to send the Gospel to the millions of perishing heathens, but whatever else we do or fail to do let us solemnly resolve, God helping us, that we will make it our first and greatest concern to "show piety at home."
—Rev. P. S. Henson, D. D., Boston, Mass.

ON LOSING HEART.

Text: "Let us not be weary in well doing; for in due season we shall reap if we faint not."—Gal. 6:9.

To whom is this heartening word spoken? To a little company of men and women in the primitive fellowship of the Apostolic Church, who are contending with stupendous obstacles, rowing against a voluminous stream.

It is never an easy thing to resist and antagonize the spirit of the age and confront the stolid majority. But such was the condition of the men and women to whom this Epistle was written. It was to men and women who were getting a little weary at the plough as they looked at the furrow still remaining to be cut that the apostle sent this heartening evangel: "Let us not be weary in well doing, for in due season we shall reap if we faint not."

I. It is a most heartening figure for all Christian workers. Spiritual culture, work among souls, cannot find its analogies in the market or exchange. It is not a matter of safe investments and deft transactions; it is a matter which concerns the mysterious processes of the field. When we are dealing with souls we are not mechanics dealing with that which is seen; we are dealing with the invisible unknown. If my work were to be judged by the standards of the business man, the builder or mechanic, I should lay it down in sheer despair. But if I am taken to the domain of agriculture, I gain infinite hope. If I read my text rightly, it tells me that Christian workers are not magicians, but farmers, who have to await the issue of their labors.

II. Now, if our work is like that of the farmer, is it not heartening to realize that, like him, we are in league with mighty mysterious forces?

I took my little primer on agriculture, and in it I found much about germination, the rotation of crops, fertilizers, implements, the modes of culture, and all about each season's work of the rolling year. But what impressed me most was the constant sense of the impalpable and mysterious forces hiding behind every page, never described, because indescribable. All these methods, maxims, and implements seemed to me so many contrivances, which had grown out of experience, for men to ensnare the hidden forces waiting for them, and cooperate with them in securing a mighty harvest. All my methods, reasons, theology, are only so many sanctifying expedients by which I enter into league with a mighty Force in seeking to raise a spiritual harvest among my fellows.

III. If our work is as the farmer's, then how much of it goes on in the dark! Anybody can see a green field, but who can tell just when the seed is beginning to germinate? Who can see the invisible process by which the seed receives its first impulse, and passes through the first process of its resurrection? Anybody can count converts at a large mission; nothing is easier, it is like measuring the green fields; but who can get back to the time when the first impulse was felt? It took place in the dark.

Those processes which go on in the dark we must assume in our work for God. There may be germination where there is no harvest; there may be the first thrill of new life, yet little visible result; yet when the laborer is going home with wearied feet and weeping eyes, bemoaning his fruitless and inefficient

day, the field breaks forth into harvest. To the tired, despairing worker I would say: "Think of all the invisible ripening which proceeds in the dark."

IV. What, then, are we to do while the harvest tarries? We assume we are in league with a great, mysterious Force, whose name is God. Suppose we further assume that invisible processes are going on about which we know nothing, and which may any moment appear above the surface. While the harvest tarries what are we to do? Our text is the answer, "Let us not be weary in well doing."

I am going to alter that word "well," and bring it more into line with the Apostle's meaning, "Let us not be weary in beautiful doing." The suggestion is that we have to put beautiful ministries into unlovely ground. Because the bit of ground we have to till is primitive, rough, and rude we are not to allow our methods of culture to be primitive, rough, and rude also. Everybody knows how exceedingly easy it is to do beautiful things for beautiful people, but to go on doing beautiful ministries without seeing any appreciable result, and among people who in return simply glare at you with the face of a reluctant desert! Yet we must go on doing the beautiful.

That counsel is altogether sane as a mere worldly maxim. It is always wise to proclaim the highest ideal to the most primitive and rude. This is a principle which we need to observe and obey in our Christian work. It is always a mistake to descend to the rude reality when you are dealing with primitive people.

Early in my ministry I realized this truth. At Newcastle, I used to visit lodging-houses on Sunday afternoon to hold services, and I conceived the desire to invite the frequenters of these lodging-houses to our own lecture hall that we might entertain them at supper. Scarcely knowing how to meet them, I consulted a friend of long experience in social work. The first maxim he gave me was this: "When you have got them to your lecture hall, be sure you place upon the table a scrupulously white cloth." That I should ask people who lived and seemed to delight in uncleanliness to sit down to a table where there was laid a snow-white robe never entered my imagination. My friend said: "If you want them to see their dirt, let them see something perfectly white"; which meant, if you exalt the ideal the real will stand disclosed.

That experience is repeated again and again in the Word of God. Isaiah said, "I saw the Lord, high and lifted up, on a throne." As he gazed he saw his dirt and said, "Woe is me for I am unclean."

That is why I object to the realistic plays of the theatre. I remember a play-writer coming to our city and defending the theatre by saying that if you present life as it is, people will see themselves as they are, and will recoil from the representation, and will go away determined to lead better and cleaner lives. I do not believe it. You never show a man what he is by disclosing a likeness of himself. The only way you can reveal to a man what he is, is by showing him the likeness of what he might be. It is by the very contrast that he stands self-revealed, and is led to take upon his lips the words of the prophet: "I a munclean." Be not weary in beautiful doing."—Rev. J. H. Jowett, M. A., in *London Christian.*

THE SPIRIT OF CONTENTMENT.

Text: "Be content with such things as ye have."—Heb. 13 : 5.

The interpretation of the above words doubtless may best be found in the life and character of the man who wrote them.

There is a difference of meaning between "contentment" and its synonym "satisfaction" which, at the outset, we shall do well to remember. However fine this distinction may appear, it is none the less real, and in the present application vital.

I. Contentment may be defined as the feeling that enables a man to make the best of a situation, and not pine over that which is unavoidable in it, nor fret over the hardships which it entails; while satisfaction is that condition that simply accepts the situation and finds in it the desires fulfilled and derives pleasure from the very limitations that the situation presents.

Certainly St. Paul did not intend that we should be satisfield with the various circumstances of life any more than he was. Life with him was always restless, aggressive, strenuous.

Let us interpret it by his life and know that he was not satisfied by his position, but that he made the best of it and endeavored to use it for the accomplishment of his purpose to the limit of his opportunity. And so again, when he bids us "to be content with such things as we have," he does not mean it to be the content of indifference, of indolence, or of unambitious stupidity, but the content that expresses itself in industrious fidelity. It is not to be conceived that he would commend anything less than this, and surely not the passive acceptance of the things we have and the conditions in which we may be found without a disposition to advance and improve them. For this would dwarf all ambition, stop all progress and improvement and suspend growth. Not to grow is to decay, and ultimately it would result in physical, material, moral and spiritual death.

II. Again, the apostle warns against the opposite extreme—a discontent that expresses itself in constant complaining and fault finding; that spends its energies in murmuring against the difficulties and hardships of a situation without embracing the opportunities at hand to relieve or remove them; that is ever clamoring to be advanced to position of greater trust and responsibility, when evidence has not been given of either the disposition or the ability to cope with those of less importance; that seeks to occupy new fields for cultivation when those already possessed are fallow and unimproved. It was Henry Ward Beecher who said: "A man proves himself fit to go up higher who shows that he is faithful where he is. A

man that will not do well in his present place because he longs to be higher is fit to be neither where he is nor yet above; he is already too high and should be put lower."

That class is a large one which needs to learn this lesson. The world is full of grumblers who complain because they have not secured recognition to merit, and they are filled with envy of their deservedly more successful fellows. It may be that the display of energy and fidelity is sometimes slow of appreciation, but in the end it is always sure of recognition; and even when it is not openly acknowledged there is the inner consciousness of having done our best, which is, after all, the highest personal reward and itself gives happiness.

III. Finally, we live noblest when we work best, and we work best when we are "content with such things as we have." Happiness and contentment are correlative terms. Men who have risen from a low estate to places of trust and responsibility are the men who have been content to do their utmost in every position they were called upon to fill. And this is just the lesson intended to be taught. Such a spirit of contentment is not only a Christian virtue, as illustrated by the life of the great apostle, but is worthy of emulation and full of encouragement to all. It presents life in an optimistic view and gives hope where otherwise there would be despair.—Rev. Hutchens C. Bishop.

LEADERSHIP OF JESUS.

Texts: "And they immediately left the ship and their father, and followed him."—Matt. 4: 22

"If I will that he tarry till I come, what is that to thee? follow thou me."—John 21.22.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. 1: 18.

Why do we need a leader? For the simple reason that truth disembodied and unincarnated has never been able to command the enthusiasm of mankind. Every great truth has become incarnated before it has become a power. Incarnation as an essential of power has been recognized in all the religions of the world. It does not belong essentially to Christianity but it is one of the common elements in all religions; it belongs to Buddhism, Hinduism, Zoroastrianism, Mohammedanism just as truly as it belongs to Christianity. There is the difference in the object in incarnation, not in the fact. Our leader lives; not disembodied and far away truth, but an ever-expanding and magnificent reality, he moves before us on his shining pathway down the ages. I might just as well have spoken of the eternal kingship of Jesus. "King" does not primarily mean ruler but a leader.

I. In the first place let us consider Jesus as the eternal leader of humanity, in the realm of thought. In these days we are sometimes asked, "Is it possible for a thinking man to be a Christian?" I would put the question in another way and ask, "Is it conceivable that a thinking man can do other wise than accept Jesus as his leader?" For he gives us the profound and only satisfying answers to the deepest of problems of our earthly existence. If life is to be worth living, if we are to have power and usefulness, if there is to be something of joy, there are certain questions which must be answered. We must have some clear and definite idea as to whether we are simply in the hands of a vast and heartless and everlasting process, or whether we are in the hands of infinite and everlasting love.

What is the answer Jesus has given to these profound questions? In whose hands is the universe? Who holds all things that are? The answer had been in one form or another, God, power, law, force—all these answers are good enough so far as they go, but Jesus has given us a larger interpretation. He has said, Every bare-footed beggar boy, every slave with a black face, every poor outcast woman in the desolation of a great city, all who struggle in the midst of their poverty and trial the world over, all are in the hands of the infinite and the everlasting Father.

There is nothing that convinces me of the reality, the divinity of Jesus like the answer to that question. We want to know about the power behind all things. He might have referred to a book, or to the wise men for an answer to these questions, but we should have misunderstood the book or the wise men. No; he said, in effect, "Do not consult the wise men, if you want to know about the person who holds the universe in his hands, but go into your own homes, and think of all the strength of fatherhood, and all the love of motherhood, and remember that as the heavens are high above the earth, so the love and the strength of God is above that of earthly parents." Who shall teach us about God? I am never so humble as when I think of the answer of Jesus to this question. It happens in the life of every home in which there are children, sometimes the father is God to the child. What kind of an idea of God is the child getting. When the father is living a careless or wicked life, what kind of an idea can the child get? Behind all things is the Perfect Father leading on the procession of the universe. But more than that, it is the Father incarnate in the form of perfect humanity.

And he has told us that things are not right as they are. Of all the heresies that this world ever heard, that one that says, "Whatever is, is right," is the worst. Whatever is, is not right; things are moving toward the right, and the right is something to be reached in the kingdom of God, the new heaven and the new earth. There are some questions that take hold of our lives and we must have them answered. I ask one leader and another, and at last I come to that young man of Nazareth, and he puts his hand on my head in benediction, and he says, "Be quiet, let your heart be still; you are in the hands of One who loves with an everlasting love." That is the interpretation of the universe. All nature moves in harmony with his will, and every wind that blows is in accordance with his purpose. If that is the solution

of the problem of life, I can be still and wait for the future to disclose the larger life.

II. In the second place, Jesus is our leader in the path of personal perfection. We cannot understand why it is necessary for people to suffer, yet the fact is true that everywhere suffering prevails and it is impossible for anyone to escape. The old Hindus tried to ignore suffering, and they said that there is no suffering. The Buddhists said the beginning of enlightenment is the realization of the nothingness of things. But all the while the realities of suffering press upon us, and we ask, What do these things mean? There has never been another answer so well attested as the answer which Jesus has given: "Whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth." What a revolutionary idea that is! Suffering is the way by which we rise and mount. "Steep and craggy is the pathway of the gods." But the gods walk easily over the steep and craggy pathway. If it had been intended that we should be people without power, then we might well be in a world in which there was no suffering. But Jesus is an example of a man made perfect by the things which he suffered, therefore he is able to be our leader. We grow strong by resisting, by the exercise of the powers which have been given to us.

III. In the third place, Jesus is the leader of humanity as we move along the pathway of service. Culture and perfection are always to the end that they may be of service. Education is of no value in itself except as it is useful for the world. We grow strong as we use our strength, so we have the sight of the strongest ministering to the weakest, the noblest serving the ignoble, of the one who had all things giving himself for the world—made himself the servant of all. What a revolution of human judgments there will be some day. We have been in the habit of honoring sovereigns, and building monuments to those who occupy great places in the world, but he who gave the cup of cold water, Jesus tells us, is great

In the church as I think of it there are no popes or priests or deacons or elders, no officers, only men who are called to be servants. "Let him who is chief among you be the servant of all." I had heard that the hospitals were first established among the Buddhists, so I investigated the subject and found that no hospitals ever existed until one was founded in the fourth century of our era in the name of Jesus Christ by a Christian woman named Fabiola. There were only rude means of taking care of the poor before Christ taught the divinity of humanity. When we see in humanity something of God, we realize the sanctity of service.

Jesus our leader taught the realization of the social ideal, that no man can live to himself.

IV. Finally: How constantly it comes to us, how slowly it grows upon us and we cannot get away from it—that great unknown toward which we are all of us advancing. Slowly, slowly our life is contracting—and what lies beyond? If our Master had spoken no other words than those which concern the life beyond, he would yet be worthy of our love and reverence. He says, "In my Father's house there are many rooms." When the dark hour comes to him, what will be his attitude? When the agonies of the cross are upon him, what will be his last word? Listen! Father, into Thy hands I commend my Spirit." And yet there was still one other final word. After his resurrection, as he is leaving the disciples he tells them, "I ascend unto my Father and your Father, unto my God and unto your God." What is death? Ascending unto our Father and our God. Death is going into another room in the infinite palace of God. It is commending ourselves to our Father. Do we need to acknowledge any thing more than that?

Jesus Christ is the leader of humanity because he has answered humanity's profoundest questions, because he has opened before us the path of personal perfection, because he has shown us that we, too, like him, may be servants of all, because he has made us fellow-workers with him in bringing the new heavens and the new earth, and, because when he went away into the darkness he showed us the heavens open and made us to realize that all that we need to know of that great hereafter is that it is in our Father's kingdom. And so like those who heard beside the Syrian sea, let us without a word rise up and follow him. Let the prayer of our hearts and the efforts of our lives be, "Nearer, nearer, my Lord, to Thee."—Rev. Amory H. Bradford, D. D., Montclair, N. J.

A PLEA FOR THE RESOLUTE IGNORANCE OF EVIL.

Text: "And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

"For such an high priest became us, who is holy, harmless undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26.

I wonder why it is that nobody lifts up his voice on behalf of the value of an ignorant innocence of evil. That is what I am going to speak of to you this morning. I cannot in the time give you the whole case for ignorance of evil, and I know I am speaking contrary to the fashionable teaching of the hour, which, as I say, is all for candor, all for impartiality and unveiling the secrets of evil, as though indecency could be made a means of grace. I am going to do what I can to put the other side before you at least in the time, and what I leave out you can fill in for yourselves.

I. First of all then, in an appeal for maintaining ignorance of evil, is the commonplace truth of the appalling danger under any circumstances whatever of approaching these facts that are indicated by the phrase,

"facts lying within the zone of shame." In the encouragement that is given today to men to investigate evil, it seems to be assumed that young men are fit and proper persons naturally for that investigation. It is forgotten that there is any bias towards evil of such a character as would tend to make the investigator ultimately the slave of the thing that he investigates; whereas, what on the other side are the actual facts? Evil lies too close to us for us to enter upon its investigation light-heartedly, because it is difficult to distinguish between an investigation that has a holy design and a curiosity that unholily and pruriently pries. That is a distinction extremely difficult for us, when we are standing on the threshold of manhood, to make. What is the law of this matter? It is that it is only by special appointment of God, a special appointment of Providence, that approach to evil can be made without great risk; for it is true—and we ought to remember this—that God does call men and women into relationships, into professions, into conditions of life, in which the investigation of these facts is a plain duty. But the purest tenants of these offices, the men with the purest minds to hold these responsibilities and to enter these professions, are the very persons who will tell you that it takes all the fortification that a man can get out of his special avocation to keep his imagination pure in the investigation of evil. And woe betide the man, and woe betide the woman, who, under the name of Christian zeal, would force the hand of Providence in this matter and enter upon conditions, or enter into professions, or enter into offices of what are called Christian work, in order that they may investigate evil with a curiosity which masquerades as religious zeal. God has appointed our lives so that when the vocation to investigate these facts comes to us it comes very unmistakably and in his own order; and that is the answer to the men who sometimes complain that we are cast out upon life--to use the figure which Oliver Wendell Holmes used, I think—as drunken sailors used to be taken on board ships, sound asleep, to wake up in mid-ocean. It is not true. God orders our life just so that when contact with evil is necessary, if we have been following the lines of his leading so far, we shall be able to take up the evil thing, the deadly thing, and it will not hurt; but the man who rushes forward to take it up, the man who would force God's hand in this matter, is the man who is bound to get his hands seared and his conscience forever injured.

II. The danger, you see, then, is that in investigating evil the knowledge we come to may be the knowledge that is acquired by sinning. So let us just for a few moments try to realize what is that knowledge that comes of sinning. For there is a certain knowledge of life that comes through sinning and cannot be got any other way. When the devil said to Eve, "For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil," he spoke, as the devil often speaks today, the literal truth. So far as he went, what he said was absolutely true. We must concede, then, that there is a knowledge of life that is gained by sinning.

1. Let us consider, to begin with, that it is a knowledge of additional facts. The man who has gone into the far country has, of course, traveled as the man has not traveled who has not gone into the far country. He knows certain facts which are unknown to the man who has preserved his innocence. Let us acknowledge that it is a knowledge that gives power,—power, first of all, over other men who have similarly sinned. For there is a free-masonry in evil, and there are men who go about looking into the eyes of other men for traces of their own vices; you have seen these men, and you know the peculiar look in their eyes. And of course there is a certain power, too, that is given over those who have not sinned. There is a certain capacity to use a certain sort of humor which the person who has not sinned has not the gift of understanding. It is possible to make allusions and innuendoes which he cannot quite grasp. God save him from ever understanding them!

2. Then, further, let us acknowledge that it is a knowledge of good in a peculiar way. When the devil said, "Ye shall be as gods, knowing good and evil," he did not mean knowing the difference between good and evil; he meant what he said, "Ye shall know good as well as evil." What is the meaning of that? Well, there are certain persons who have gone into drink, for example, who are high authorities on the virtue of temperance. They are conscious of the virtue of temperance in a way in which the man who has not gone into drink is not conscious of it. If there are ten men in a room who have been telling lewd stories, and a pure woman walks into the room she is the only person in the room unconscious of the virtue of chastity; the ten men are all burning with the consciousness of the virtue of chastity. There is a knowledge of good that is obtained through sinning, but it is a knowledge of good at a distance. The devil even has that. It is a knowledge of evil won through a calamitous partnership. Sin can read sin, but cannot scan high grace except from afar, and as if the high grace belonged to another world.

III. Well, let us acknowledge all that it to be said on behalf of the knowledge that is gained by sinning; but now at what cost is it gained?

1. First, curiously enough, it is gained at the cost of power. The very thing that the devil claimed to give, and in a certain sense does give, is the very thing that is taken away. Power, I mean, for all that is good. There are men today who in middle life, having repented of the follies of their youth, would fain have to do with certain kinds of good work and religious service,

but they are paralyzed by the knowledge that they are acquainted with certain facts of evil and became acquainted with these facts through sinning, and with these facts in that form of religious service they would have to deal, and they dare not go farther. So far as they have gained their knowledge by sinning, so far are they paralyzed.

2. It is a knowledge gained, too, at the expense, I need hardly say, of self-esteem, because the man who has acquired knowledge of life through sinning is the man who ever afterwards, when he has to do with religion especially, is worried and cursed by a self-consciousness which is the bane of the moral life everywhere.

3. And further, that knowledge is gained at a cost of the esteem of others, for you have, I dare say, noticed how cynical are the judgments of humanity that are exercised by the men who have gained knowledge by sinning. What is the kind of man who in the colleges tells you there is not one per cent of the men who have kept themselves pure in the matter of chastity. Where did he get the knowledge which results in him in these abominable mis-judgments which indicate on every side the cynical quality of a man's mind? That unholy knowledge is gained by sinning.

4. But, besides that, it is a knowledge that costs something else, costs something for which I have no name. I know no name for it. It is an ineffable birthright, something with which we begin in the world. It is not adequately described if you call it innocence, partly because that word is negative, partly because there is not one of us absolutely innocent. But there is a certain birthright for which we have, as I have said, no name, but we know the thing when we have lost it, and the knowledge that is gained by sinning costs the loss of it. Have you heard the legend? That in hell the souls out of the dark see a streak of light along the horizon, and along that streak of light there walks the Saviour, and they would fain call on him for mercy, but they have forgotten his name, and for the life of them they cannot remember it. There are men in middle life who regret something in their youth which is like that name of Christ to the souls in hell. They cannot recall the name of the thing, but they know it was that thing which really gave a man mastery over life. The loss of that is the cost at which you obtain your knowledge which is gained by sinning.

5. And it is a knowledge, too, finally, that is of absolutely no use either for saving a man from his own self or for helping him to save other people. For saving a man from sin himself it is absolutely useless. Do you know that there are men who wonder how it was that in their youth, from sixteen to twenty-six, they should ever have supposed that by knowing more of the facts of life they would be safeguarded from moral evil; that if only they could enter into certain relationships, if only they could pass into certain circumstances where what they supposed to be their unhappy ignorance would be exchanged for knowledge, then they would be saved from temptation? And these men who wonder how that delusion could ever have possessed them, in middle life, make two discoveries: first, what a tremendous difference to the moral problem overt acts of sin make to a man; and secondly, that sin resides in the mind and that no sort of alteration of circumstances carrying with it I care not how much knowledge, can ever alter a man's moral problem, for the residence of sin is within him.

There are men here who value the Word of God, and I want to suggest to them whether it is not the case that the Bible is on the side, from beginning to end, of a resolute ignorance of evil. It is perfectly true that the Bible is free from all mawkishness and all prudery. It is perfectly true that the Bible is very frank about the things which are not impure in themselves but which our impure imagination makes impure. It is perfectly true that the Bible is frank in these ways; but look carefully into the Word of God, and you will find from beginning to end its messages stand away from what is evil. "Enter not in the path of the wicked, and go not in the way of evil men; avoid it; pass not by it; turn from it, and pass away." "Avoid it; pass not by it; turn from it, and pass away." That is the note of the Bible from beginning to end. It represents even the saints of the Old Testament, men like Abraham and men like David, as permanently weakened by that knowledge of evil which they gained by sinning. When you come to the New Testament the ethic of the New Testament is full of this doctrine of flight from evil. "Flee youthful lusts. Fasten your attention on things above, and not on the things on the earth. Mortify the deeds of the body. Let your whole thought be fastened upon that which is above." "It is a shame," says St. Paul,—speaking, mind you, in the first century,—"It is a shame even to speak of the things that are done in secret." "I would have you," he said again, "simple concerning evil."

But of all the arguments that can be drawn from Holy Writ on this matter, surely the center and crown is a reference to our Lord Jesus Christ himself, who kept himself apart, separate from sinners. I allude to the example of our Lord Jesus Christ as I close for this special reason: I know there are men here who are anxious to exert spiritual influence over others. They are not miracles of moral strength themselves, but they are honestly anxious to help their fellows; and I want to say that in my judgment spiritual influence has been defined too much in our day in terms of camaraderie. Let me repeat that, for its full significance may not at first appear. Spiritual influence has been defined too much in our day in the terms of camaraderie. I do not know how it is in America, but it is sup-

posed in England very largely that you have gained your man when you have got alongside of him, as it is called. It is the gospel of the hour for men who are anxious for spiritual influence over others; and I do not for a moment deny the element of truth there is in it. But we need a High Priest who is holy, harmless, undefiled and separate. And if that is true of our Lord Jesus Christ, it is true of you and me. He hath made us a kingdom of priests, and though he is our High Priest who can mediate in a sense that we cannot, there runs through the whole course of the kingdom of God a principle of mediation, and within that principle you and I stand, and so far as we are Christians,—not because we belong to any particular profession, but because we are Christians,—we are priests to the living God, and men in our day have need of high priests who are holy, harmless, undefiled and separate. If you are in quest of secrets, gentlemen, if you would like to investigate the real meaning of life, investigate God, investigate the ways and works of God, investigate the Word of God—for we have in our hands the very thought of God—investigate the great saving thoughts of the Supreme. There is room in all that he has made for plenty of investigation without your making a virtue of special pathological investigations which should be reserved for certain men, as I say; and if you are in quest of secrets, search out God: "Blessed are the pure in heart, for they shall see God." The secret of the Lord is theirs; their soul is Christ's abode. Of all that there is in the world, in this world or the next, that which is best worth knowing is our Lord Jesus Christ, for the knowledge of whom St. Paul and the best of the Christians who have followed him have counted all other knowledge but as dung and as offal. And how is Christ known?

"Still to the holy soul
He doth himself impart,
And for his dwelling and his throne
Chooseth the pure in heart."

—Rev. Johnston Ross, D. D., England.

UNUSUAL.

Once a Kansas zephyr strayed
Where a brass-eyed bull pup played
And that foolish canine bayed
At that zephyr in a gay
Semi-idiotic way.
Then that zephyr in about
Half a jiffy took that pup,
Tipped him over, wrong side up!
Then it turned him wrong side out,
And it calmly journeyed thence,
With a barn and string of fence.

MORAL.

When communities turn loose
Social forces that produce
The disorders of a gale,
Act upon a well-known law,
Face the breeze, but close your jaw.
It's a rule that will not fail,
If you bay it in a gay,
Self-sufficient sort of way,
It will land you without doubt,
Up side down and wrong side out.

—Eugene F. Ware.

LAID THE GHOST.

A young curate was asked by his hostess how he slept. He said he had passed a very good night. On the last morning his hostess said: "Mr. ———, you perhaps noticed how very particular we were in our inquiries every morning as to how you had slept, but the truth is that the room you occupied is said to be haunted, and we were anxious to know if you had seen the ghost."

"The ghost," repeated the curate, thoughtfully. "O, yes, I do remember the first night I was here some fellow came and stood by my bedside."

"O," said the company, with great interest, "and what did you do?"

"I said, 'Please, will you give me a subscription for my Sunday School?' He instantly disappeared and I never saw him again."—Ram's Horn.

At the beginning of our Civil War, Colonel Brown and Colonel Smith were raising regiments in Wisconsin. One day Colonel Smith's chaplain paid a visit to Colonel Brown. On leaving he stated that the cause of religion was prospering in Colonel Smith's regiment; that no longer ago than the last Sabbath day he baptized ten of Colonel Smith's men.

"Sergeant-Major!" exclaimed Colonel Brown, "make a detail of fifteen men to go and be baptized. I'll be blamed if I allow Colonel Smith's regiment to get ahead of mine in point of religion."

TALE OF THE HIGH-TONED DOLLAR AND THE MODEST PENNY.

A big Dollar met a small Penny, newly coined, and having a bright, clean face.

Said the Dollar, in a pompous manner:

"You look as though you thought yourself gold, whereas you are only cheap brass."

The Penny answered modestly: "I am only what I am, and can claim no more."

At that the Dollar swelled up and said:

"I am patriotic. See, I have the emblem of liberty on my bosom, and I am also trustworthy, because the U. S. Government has placed the words on me 'In God We Trust.'"

After a little silence the Penny said:

"I, at least, am more religious than you."

The Dollar said: "Why?"

"Because," said the Penny, "I go to church oftener than you do."—

R. K. Pelton.

Letters from a God-made Minister to his Nephew.

[We have recently come into possession of a number of letters, some of which we will publish each month, from the Rev. William Prentice, D. D., who after a long and fruitful ministry, is spending his declining years in California. His nephew, recently graduated from the seminary, has accepted a call to a prominent church in Belleview, and was at work in the new field when he wrote his uncle.—Ed.]

Los Angeles, Feb. 10, 1906.

My Dear Nephew:

I have been thinking, and not without concern, about what you say of the demands made on you by some of your congregation. I threw out a hint in a former letter at the social dangers that would confront you in Belleview, but I scarcely thought your own church would be so exacting. If it is expected that you attend every social function that goes on among your people; every service of the church; represent your denomination at divers and sundry union meetings; attend to your regular pastoral duties and then preach two edifying, uplifting and convincing sermons a week—if, I say, you, a sort of ministerial yearling, are expected to do all this and do it well, then—pardon my Bostonese—you are up against it in dead earnest and I can see your finish right now.

Lowell once said of Wordsworth, alluding to that poet's prolificness, that he tried to make "Jove's eagle do the service of a clucking hen." I've been wondering if I could strike off some sort of a parallel expression to describe the preacher who tries to spread himself out over so much territory, but I can't exactly hit on one other than to put it this way: the fellow who attempts it is ticketed for a trip over the "dead line route," beyond the peradventure of a doubt.

There are some things the preachers should not permit. Kindly but firmly he should insist that he must have hours for study that have to be respected. I once incurred the practical ill will of a good but thoughtless woman because I absented myself from a birthday party which she gave in honor of her five-year-old daughter. Strive to keep your study hours inviolate. Do as Dr. Cuyler used to. Pin on your study door the "very busy" sign which will ordinarily keep away those who have no real business with the pastor. There are a few people who have no adequate idea of the value of the preacher's time.

A pedantic fellow at Riverside used to drop in on me two or three times a week to discuss "evolution." He was the veriest crank on the subject I ever met. The "Darwinian theory" was his special hobby and he never lost an opportunity to mount it with much eclat. The poor fellow met his Waterloo, however. At the hotel where he boarded one day two or three traveling men were present with him at the dinner table. By and by the unwitting victim got on his hobby and was soon in a gallop. "Do you know, gentlemen," he said, "do you know that I am ready to confess that perhaps I descended from the monkey?" Quick as a flash a red-faced, twinkling-eyed salesman for a hat house, who sat directly opposite, blurted out: "Well, my friend, some things are so obvious that a confession is entirely unnecessary." It was heroic medicine and it cured, too.

Of course, you ought to be ready and willing at all times to succor the needy and to go on errands of mercy. One of the most helpful and Christlike features of your ministry is this. But there's a vast difference between doing this and trotting your legs off to please and blarney everybody. Be busy, but don't make a fuss about it. Don't tell everybody you see how busy you are. That's out of place, too. Simply be be soberly and earnestly industrious.

Be sure to consider the interests of the young men in your congregation. If I were to live my life over again I should do even more than I have done to encourage young men for the ministry. I should make my study after work hours a veritable rendezvous for them. I should never lose an opportunity in sermon or private conversation to sow seed that might result in a harvest of robust candidates for the ministry. One reason why there is such a dearth of talented young men for the ministry is because ministers, as a class, haven't warmed up sufficiently toward the young fellows. I have had several of my preacher friends to tell me that they would never encourage young men to become ministers, believing they ought to take up that career sort of spontaneously, and so on and the like. Just as long as such a feeling is manifest among preachers to any extent at all, just so long will candidates for the ministry be as scarce as hen's teeth. Pick out the manliest, brightest and best fellows in your flock and get them interested in the minister's high calling. Put books in their possession that will fire them with an ambition to preach. Next to winning a soul for Christ, this winning a young man for the ministry ranks in blessed importance. You can't do too much of such glorious work and I bid you Godspeed in using your influence in this way on the splended young fellows in your church of whom you write so enthusiastically.

Coming back to the matter upon which I touched in the beginning of this letter, let me suggest, Will, that you set about, in the gentlest and sweetest way, to get all the time you can for good, solid preparation for your pulpit. I predict great things will then adjust themselves properly. "Drifting with the tide" may do well enough for the title of a song, but it's a bad principle to direct one's life. Your chief business, my boy, is to preach. Don't forget this. Once fall into the habit of giving the sermon a sort of secondary place in your life program and you will be shorn

of your power. Let me quote from Austin Phelps a passage that I have frequently used in addresses and sermons to seminary graduating classes: "Preach; let other men govern; preach; let other men organize; preach; let other men raise funds and look after denominational affairs; preach; let other men hunt up heresies and do the theological quibbling; preach; let other men ferret out scandal and try clerical delinquents; preach; let other men solve the problem of perpetual motion of which church history is full. Then make a straight path between your study and pulpit on which the grass shall never grow."

Then let me advise, too, that you take this problem, as you should take all problems, straight to the Father in prayer. I put this last by way of special emphasis.

Affectionately your uncle,
William Prentice.

P. S. I congratulate you on that resolution to quit tobacco. You'll never regret it. God bless you and strengthen you to keep it. W. P.

WESLEY'S FAVORITE TEXTS.

"The Spirit of the Lord is upon me because he hath anointed to preach the gospel to the poor."

"I will heal all their backslidings. I will love them freely."

"The Son of Man is come to save that which was lost."

"We love him because he first loved us."

"Being justified by faith we have peace with God through our Lord Jesus Christ."

"I am not come to call the righteous, but sinners to repentance."

"Ho! every one that thirsteth, come ye to the waters."

"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

"The Son of Man hath power on earth to forgive sins."

On these texts, as may be seen in the Journal, he preached repeatedly.—Life of Wesley by C. T. Winchester.

During the month of May the Rev. M. P. Boynton, pastor of the Lexington Ave. Church, Chicago, preached a series of five sermons entitled "Moving Time," and the subjects which attracted an interested hearing are "Moving One's Home," "Changing One's Address," "Signing a New Lease," "Getting a Better House" and "Starting a New Business."—The Standard.

There are several notable instances of small congregations:

In one church in Wales there is a parson and a clerk who every Sunday stand at the church gate awaiting the congregation, which generally consists of one old lady. If she comes, the service goes on; but if she fails, then the clergyman and the clerk have a holiday.

CHURCH PRINTING *and* ACTIVITIES.

The South Congregational Church of Brockton, Mass.; Rev. Albert F. Pierce, pastor, would seem to be an active and religiously intelligent church. Meetings of Junior, Intermediate, and Young People's, Christian Endeavor Societies, of King's Daughters, a Sunday School Teachers' Study Meeting, an entertainment by the Intermediate Endeavors, a social for the Juniors, a missionary from Cuba at the prayer meeting, delegates to the State Association, held during the week, to report at the next week's prayer meeting, rehearsal of Young people's chorus, and a service at the Old Ladies' Home conducted by the pastor with singing by the Young people—all these in one week, to say nothing of the semi-annual meeting of the Woman's Board of Foreign Missions,to be held in the church the next week, at which missionaries are to be present from Africa, Turkey, China, Japan, India, Spain and Mexico. All this, and more, can be found in one bulletin.

The bulletin of the Calvary Baptist Church, Binghamton, N. Y., Rev. A. Bergen Brown, pastor, contains a picture of the interior of the church, with the sentence below, "There is a SEAT for you here." An accompanying folder tells of "Self-Denial Week at Calvary Baptist Church." The heading is, "The Open Door to Spiritual Growth through Self-Denial." There is an appeal to make an effort by self-denial, to pay off an indebtedness upon the church. We reproduce two pages.

We have received some bulletins of the St. Andrew's Presbyterian Church, Cargill, Canada, pastor Rev. F. O. Nichol. The pastor has given several series of special Sabbath evening sermons. We give the topics.

HOME MAKING.

1. The Wedded Life.
2. The Christian Husband and Father.
3. The Christian Wife and Mother.
4. The Christian Son and Brother.
5. The Christian Daughter and Sister.

CHRISTIAN RELATIONS.

1. The Christian in his Daily Work. As Employer and Employee.
2. The Christian in Public Matters. As a Citizen.
3. The Christian on Moral Questions. As a Reformer.
4. The Christian on Sabbath Observance. As an Example and Force.

THE SEVEN DEADLY SINS

I. Pride
II. Avarice
III. Luxury
IV. Envy
V. Appetite
VI. Anger.
VII. Sloth

THE SEVEN CARDINAL VIRTUES.

I. Wisdom
II. Courage
III. Temperance
IV. Justice
V. Faith
VI. Hope
VII. Love

SABBATH EVENING HYMN STUDIES

"The Lord's My Shepherd, I'll not want,
He makes me down to lie."—Rouse.

"Rock of Ages, cleft for me,
Let me hide myself in Thee."—Toplady.

"Nearer, my God to Thee,
E'en though it be a cross that raiseth me."—Newman.

"Jesus, Lover of my Soul,
Let me to Thy bosom fly."—Chas. Wesley.

"Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide."—Lyte.

"I once was a stranger to grace and to God.
I knew not my danger, and felt not my load."
—McCheyne.

This same church has also entertainments during the winter, which they call

PLEASANT WINTER EVENINGS.

LIME LIGHT LECTURES.

1. Scottish Lip, Songs and Scenery.
2. Formosa: The People and their Customs.
3. Trinidad: The People and their Customs.
4. Making a Bible for a Heathen Country.
5. Mock Parliament.
6. Public Debate.
7. Church Anniversary in February.

BOYS' GUILD. EVENINGS.

STUDIES IN ANIMAL LIFE:

1. The Horse
2. The Dog
3. The Birds

Lantern Views
Musical Programme

W. F. M. S. AND MISSION BAND EVENINGS.

LANTERN VIEW LECTURES:

1. Honan
2. India
3. John Chinaman
4. Thankoffering Meeting

GRAND CONCERT.

By Canadian Jubilee Singers, in October. Tickets—15, 25 and 35 cents.

POPULAR LECTURES.

1. The Catacombs of Rome
2. Presbyterianism
3. Astronomy
4. Tissot's Life of Christ, illustrated
5. Ten Nights in the Bar-room, illustrated
6. Hymns, Songs and Scenery, illustrated.

The Rev. Charles Bayard Mitchell, D. D., of the First Methodist Episcopal Church, Cleveland, has just finished a series of Sunday evening sermons that have proven quite popular, under the general theme, "The Way of Man:" "His Style," "His Fun," "His Job," "His Vote," "His Girl," "His Wife," "His Religion."

AN EXPERIMENT—OPEN CHURCH PARLORS.

For the past six months Grace Church, Chicago, Ill., the Rev. John Thompson, pastor, has kept the parlors open practically every week-day evening for reading, meditation, recreation and social fellowship. The Epworth League social department provides magazines, indoor games and music, with occasionally light refreshments. The words "Reading Room," on a white gas globe, over the outside door, attracts the attention of all passersby. As a means of drawing strangers and getting them acquainted with the members of the congregation, this method has been found to be more satisfactory than through monthly socials. The atmosphere is more genuinely homelike and natural—something that counts for much to the young man and woman away from home.

The attendance has reached an average of between fifty and sixty persons each evening and continues to grow—this with little or no advertising outside of pulpit and platform announcements thus far—and personal "talking it up." Grace church very emphatically endorses the "open parlors" a success and publishes this with the hope that other churches may be encouraged to take up similar work, and make the church a place of blessing and helpfulness to those about it—Christian Advocate.

TRUE PATRIOTISM.

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read.
This is the better way.

No drop but serves the slowly lifting tide;
No dew but as an errand to some flower;
No smallest star but sheds some helpful ray,
And, man by man, each helping all the rest,
Makes the firm bulwark of the country's power.
There is no better way.

—Susan Coolidge.

CLASS FOR YOUNG MARRIED FOLKS.

A successful class for young married folks, including those with small babies is conducted in the Grace Methodist Episcopal Church, of Kokomo, Ind., by Mr. James E. Hillis. The class is much like any other class, the only difference being that it is made up of adults and babies. He says "the baby is a universal magnet and if you can induce young parents to believe that their baby is wanted and not merely tolerated, it will be almost a sure method of securing the entire family to the class."

ABSORBED.

Rural Minister—"The brothers whose duty it is to pass the plate are not here today. Would you object to taking up the collection?" Modest Worshiper—"I never passed the plate in church in my life, and I'm afraid I'd be rather awkward." Rural Minister—"O, never mind about that. It won't be noticed. Most of my congregation become absorbed in their hymn books about the time the plate goes around."—*New York Weekly.*

CHURCH METHODS DEPARTMENT.

Rev. Albert Sidney Gregg, Editor.

VICTORIES OF A DOWN-TOWN CHURCH.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, 21 Merwin street, Springfield, Mass.

Rev. C. R. Storey, of the First Baptist Church, Albany, N. Y., and his company of faithful helpers are rejoicing over their latest victory—the payment of an ugly debt of several hundreds of dollars—which leaves the institution entirely free from encumbrance, and with facilities for doing aggressive Christian work in many directions. Several years ago this church was going the way of many down-town churches. Deaths, removals, and changes in population which brought in foreigners and a vicious class of mixed nationalities, threatened its very existence. When Mr. Storey took charge, three years ago, the situation was well nigh hopeless. Many of his ministerial brethren doubted if he could do anything. To their surprise, he said that the church could not only be saved, but made a power in the community. Reversing the usual policy of such churches, of continually being the recipients of benevolence, he announced that First Church would be a giver in place of being a receiver. In other words, his idea was to make First Church an agency through which Christian workers could reach and help others who were in need. In working out this plan a variety of organizations have been started, and a large number of backers have been enlisted who give time, talent and money.

THE "NOON HOUR."

A feature worthy of first mention is what is called the "noon hour" for young women employed in offices, stores and factories. The girls bring their lunches to the church, where they are served with coffee, milk or tea for three cents a cup. They are provided with tables and dishes. An adjoining room is fitted up with easy chairs, books, papers and magazines. After lunch they sing, talk, tell stories, listen to a phonograph, or read, just as they please. This work is carried on purely as a work of ministry, as most of the girls are Christians whose homes are too far away for them to go there for noon. Occasionally one of the number who is not a church member proposes church-membership herself. The noon hour is supported by a circle of benevolent women of Albany. The work of preparing the lunch and of keeping the rooms ready is done by a matron, who is paid $10 per month. Miss Watts, the musical director, and general helper of Mr. Storey, has especial charge of the noon hour exercises. There is nothing official or artificial about her duties, however. She makes the hour one of rest and recreation, and does not impose any cut-and-dried plans on the young women who go there for midday relaxation.

FOREIGN DEPARTMENTS

There are many Italians, Spaniards and Jews in the vicinity of the church, who ought to be reached by gospel preaching. A struggling Italian mission attracted the attention of Mr. Storey, and he made it a part of First Church without seeing the money to support it. Then he went to work and developed the support, obtaining some of the money from the Baptist Missionary Society. A high-grade Italian gentleman is the pastor of this branch of the work. During April a mission was conducted by some converted Jews for the benefit of the Jews of the community.

COMFORT CARDS.

An interesting form of ministry which can be applied in almost any community is known as the "Circulating Comfort Cards." The persons to be reached are the aged, the ill, and others who are shut in. Ordinary motto cards in various shapes and sizes are used, bearing such words as "My grace is sufficient for thee," "He careth for you," "My God shall supply all your need," "Be not afraid, only believe," "Rest in the Lord," "Commit thy way unto Him," etc. Small cards in the shape of shields, anchors, etc., are used for hospital beds. On the back of each card is pasted a slip of paper on which can be recorded the number of the card, name and address of the person taking it, date taken, when returned. Mr. Storey starts the cards by obtaining the names and addresses of the shut-ins at services or during pastoral calls. The next step is to get some person who knows them to take the first card. Once a month the cards are shifted. A register is kept which shows where they have been left and how long they have been out. A visitor is given a list of cards to be changed. The changing of cards is merely incidental to the real purpose of this form of ministry—that of the personal touch of the visitor. There are many opportunities to brighten the sick room with a song or a prayer, and the visitors are carefully selected with that thought in view. Allied to this is the distribution of flowers. The King's Daughters provide flowers for the Sunday services, which are afterwards taken to sick shut-ins belonging to the church.

A "FOLLOW-UP" SYSTEM.

Mr. Storey has developed a card index "follow-up" system, for bringing the people of the community into touch with his church, which is as complete as any system used by life insurance men, or mining-stock promoters. The first step was a street canvass, which was made within the downtown district by the First Baptist, First Methodist, Ash Grove Methodist, and Third Reformed Churches. A blank form was used, giving street, number, names, occupation, age, church, Sunday school, etc. This list is kept corrected by volunteers, who are sent out at intervals to note vacant tenements and also newcomers. The information thus obtained is filed by streets, and is available for any use in extending the operations of the church. It ought to be stated, however, that the canvass was made by a man paid for the purpose, but subsequent work of the same kind is done by volunteers, who give half a day at a time. The next step in using this material was the construction of an alphabetical list on cards, of church members, members of the Sunday school, and prospective members in any department. A different color is used for each classification—yellow for membership, light blue for Sunday school, white for "prospects." In working the plan the "prospects" are obtained from the original canvass, which means that the names are recorded on a white card, with all information obtainable. The problem then is to transform the white card into a yellow card, by getting the "prospect" into the church.

DEPENDS ON PERSONALITY.

In working this system Mr. Storey places his main dependence upon personal work, either by his assistants or by volunteers. He does not use circulars or letters very extensively, although he will occasionally send out twenty or thirty personal notes of invitation to some church affair, written with a pen by his own hand. It is hard work to be sure, but such a method is very effective. In the main, however, prospects are "followed up" by workers sent out on definite assignments. The blank herewith reproduced is used constantly:

FIRST BAPTIST CHURCH.

Visiting Card.

Mr. .....

Please call on.....

.....

.....

☞Write your report on the other side of this card, sign your name to it, and return it as soon as possible to the pastor.

HOW THE PLAN WORKS.

Here is an instance of the value of such definite work. Miss Woodard was given a card one day asking her to call on Mrs. Carty at 13 Park ave. The notes on the card showed that Clara Carty would join the church next Sunday and the parents should come. It also stated that the father was a barber. The visit was made and the card returned with this note on the back: "Had rheumatism for nearly a year; has hard work to get around house sometimes; will try to come to church oftener." The next step was for the pastor to "follow up.' He did so and found Mr. Carty ill. Later he died and was buried by Mr. Storey. Mrs. Carty was baptized, and joined the church with her daughter, and both are now faithful members. This incident is one among many showing how Mr. Storey is able to keep in touch with his parish, and to greatly increase his power as a pastor without overtaxing himself.

ABSENT BIBLE SCHOLARS.

Attendance upon the Bible school is watched very carefully. Each Monday morning the secretary's books are examined by Mr. Storey's helper and all absentees noted. Cards are filled out and sent to the teacher who is expected to look up the absentee. This is done usually by asking some member of the class to attend to the matter. The following blank is used for keeping the teachers reminded:

FIRST BAPTIST CHURCH.

Bible School

Dear Teacher:

I notice that.....

.....

.....

.....

.....

has been absent from your class for

.....

.....

Will you not please investigate, and report to me as soon as possible on the other side of this card?

In best bonds,

Your Superintendent,

.....

Dated.....

THE DESK CARD INDEX

In addition to the card index showing members and prospects Mr. Storey has a small desk card index showing "prospects" by streets. He also has a vest pocket index record of matters that should be looked after, so that he knows just what should be done next. The system described is kept going by attending to it each day and not allowing it to pile up. There is no sense of rush, hurry or confusion in the operations of the church. The work goes on systematically, with doors open daily, and with a meeting of some sort nearly every night, and many of them on Sundays. Congregations have steadily increased and the church is alive spiritually.

UNIQUE PLAN FOR PASTORAL SUPPORT.

A very radical step in the matter of church support was taken in January. Mr. Storey released the church from the obligation of paying him a fixed salary and made the matter of support a question of "honor." The first step was to provide for fuel, lights, water, janitor service and incidentals. Then he announced that he would depend upon the free will offerings of the people. A committee of eleven was appointed to look after the matter. Predictions of disaster were made. Even now the plan is being watched curiously by other pastors. Mr. Storey intensified the situation by urging the people to give at least five cents for missions before giving anything for pastor's support. He could do this gracefully, for the church uses the Duplex envelope, which is an envelope of ordinary size pasted and perforated in the middle, one side being for local expenses, and the other for benevolences, the money to be divided on a percentage basis. To make a long story short we may say that the plan is a great success. The pastor has received more money than under the old plan of a fixed salary. All other bills are kept up, money for the benevolent causes comes in right along each Sunday and the people are happy with themselves. It may not be amiss to say that the Duplex envelope is one of the best devices on the market for solving the vexing problem of "so many collections" for outside causes. In the church described, the use of this envelope has reduced the collections for all benevolent purposes to four for the year—once a quarter, and the benevolent money is always in hand. The pastor preaches on the causes and depends on the operation of the Duplex envelope to bring the money little by little each Sunday.

HIDDEN TREASURE.

Rev. William Byron Forbush of New York city tells how to interest a party of young people during an outing excursion. The plan is to have a box of candy buried or hidden some distance from the camp, and then organize a party to find the treasure, the rule being that the finder shall share with the others. The directions for the search may be printed or duplicated, and each member of the party is left to his or her own resources in tracing the steps. A sample is given as follows: "Find tree marked PK in front of the Shelter at the N. of Park. Walk thence 60 paces W. to red signal on tree. Take path S. 70 paces to a cross path. Turn W. on that path 120 paces and find sign-board. From sign board go 50 paces S. to twin trees, S. E. 40 paces to big oak; then on eastward across path 100 paces to second big oak with yellow signal. Take path curving westward to big tree with dead limbs. Go 40 paces to toolhouse. Find hand on house pointing, and follow hand 100 paces to stone seat with yellow signal beside it. Walk 30 paces to nearest path and go S. E. on it to fork in road. Take left path to burned tree. The treasure is within 60 paces." This idea can be used with variations, the directions in each case, of course, being made up to suit the locality where the "treasure' is concealed. A Sunday school excursion might be given a flavor of novelty by advertising as a feature that an effort would be made to find the "treasure of Captain William, the Kidd." The directions even, might be printed for distribution as advertising matter. The frequent announcement, at least, of such a feature would be sure to interest the young people of a Sunday school planning for a picnic.

VALUE OF SPECIAL DAYS.

In an address to the Sunday school convention of Cook County, Ill., Mr. W. C. Pearce, one of the enterprising international secretaries, gave an address in which he strongly advocated special days in the Sunday school. Among other good things he said: "They introduce variety, deepen interest, increase attendance, and emphasize special needs. Every special day should have a purpose that is worth while, and that purpose should be kept constantly before the eyes of the members of the school and the community. There ought to be a special day each month. Do not make the same people responsible for all the special days. Develop new workers and do not wear out the faithful few. Do not allow the special days to interfere with the teaching of the lesson, but weave the whole thing together, and make the special exercises swing around the teaching of the lesson." For such a series of special days he suggested a list running for a year as follows: January—Installation Day on which workers could be appointed for various lines of Christian work. February—Honor Day; a day of encouragement on which mention may be made of anything done by anyone in the class or school worthy of notice. March—Decision Day, for bringing the school to a decision for Christ. April—Easter. May—Home Department Day, in which members of that department are to be remembered and given a place of honor in the school. June—Children's Day. July—Christian Citizenship Day, for teaching patriotism and civic righteousness. August—Parent's Day, on which all fathers and mothers will be given a special invitation and a front seat. September—Rally Day, for bringing back old members and getting new ones. October—Harvest Home Day, which could be made a day of worshipful praise. November — Thanksgiving Day. This month calls for the temperance day also, and it may be possible to make big occasions of both. December—Christmas. The idea is that these special days will be held in the school, regardless of the observance of such occasions in the regular church services. The writer knows of a Sunday

school superintendent who observed special days by having the benevolent causes of the church considered in the school, so that the children were trained up with a knowledge of missions and other objects for which collections are taken.

HOW TO CATCH MEN.

Several good suggestions for increasing the attendance of men at church or Sunday school are given by Mr. Geo. F. Zaneis, president of the Hemenway Men's Class, Evanston, Ill. One instance is that of how a class of twelve was increased to 150. The original twelve pledged themselves to work together and not spare themselves. The class was divided into two bands of six each, and a captain chosen for each side. The colors were red and white. A ribbon an inch long and bearing the number "100' printed on it was used. The ribbon was slit at the top so it could be attached to the adult Bible class button. At the end of four months the losing side gave a banquet to the winning side. Another successful plan used by a class of 100 was to divide the class into bands of ten members each, selecting a captain for each band. In case any member was absent the captain appointed another member of that band to call upon the absentee and ascertain the reason and report the following Sunday.

PRINTING THAT INTERESTS MEN.

Mr. Zaneis says that a good way to "get next" to men who do not attend church services is to print a card like the following and distribute it through the pews:

To the point—one way of doing things.

Do you know of any man in your vicinity who might be interested in our men's class? If so, please write name and address on this card and drop it in the collection basket, and he will be called upon. And oblige,

New Members Committee, Men's Bible Class.

Name .....

Address .....

Date .....

These cards are given to members of the class living in the vicinity of the man designated. The first call is usually a social one, simply to get acquainted. An invitation to attend the class naturally follows. In some cases it may be necessary to call several times in a social way before the class is mentioned.

For the man who comes to church occasionally a card may be printed and also put in the pews as follows:

NO RED TAPE. *Simply give me your address.*

Kindly write your name and address below and drop in the collection basket. You will then receive notices and invitations to our socials and other affairs of the class. We will not compel you to come, but we shall not disappoint you if you do come.

Men's Bible Class,

.....*Sunday School.*

Name .....

Address .....

CHURCH STATISTICS.

The Madison Avenue Reformed Church of Albany, N. Y., has the reputation of being one of the richest churches in the state. The magnitude of its wealth is denied by an official who is in a position to know. He says it is called rich because it is liberal. Its liberality is due not so much to large wealth as to the fact that it has been "educated to give." A few men have persistently drilled the membership into the habit by systematic personal work, one man having given twenty-five years to service of that kind. The purpose of this note, however, is to introduce the form of statement used in giving information to the church. It is printed on the back of the calendar, and is a very good form for use annually, or otherwise. It is noteworthy that this church gives more for general benevolences than it does for congregational purposes. Rev. Joseph Addison Jones is the pastor.

Comparative statement for years ending last Sunday in March, 1906.

	1905	1906
Number of families	311	†247
Received upon confession of Faith	1	25
Received from other churches	2	9
Dismissed to other churches	7	5
Died	9	9
Total members now in communion	510	521
Infants baptized	0	7
Adults baptized	0	5
Number of Sunday School Scholars	509	463
Amount collected for denominational and benevolent purposes	$10,177 78	$10,664 28
*Amount collected for congregational purposes	10,293 35	8,158 18
Total amount	$20,471 13	$18,822 46

DETAILS OF OFFERINGS.

Board of Foreign Missions	$2,928 57	$2,941 33
Board of Domestic Missions	2,426 05	2,376 06
Board of Education	203 09	162 55
Widow's Fund and Disabled Minister's Fund	192 20	192 06
Church Building Fund	269 06	246 42
Albany City Tract and Missionary Society	1,153 65	1,178 20
American Bible Society	113 04	146 46
Other Benevolent purposes	2,892 12	3,421 20
Total	$10,177 78	$10,664 28

CHURCH PROBLEMS.

Has the Time come for the Men of our Churches to Organize for more Effective Christian Service?

BY J. CAMPBELL WHITE

I The Young Men's Christian Association is the best illustration yet provided of what men can accomplish in practical Christian activities, when they give themselves seriously to the task. Has not the time now come when some of the principles wrought out in fifty years of experience in interdenominational work, should be applied to the solution of our denominational problem?

II It ought to be far easier for the men of any congregation to organize a thoroughly successful work, than it is for the Y. M. C. A. to do so. In a congregation we have a definite constituency to appeal to, a church building as the center of our operations, and definite providential obligations for particular fields resting upon us which cannot be evaded or transferred. We also have highly trained spiritual leadership.

III First of all there must be some agency of supervision, to plan for all the work that the men of a congregation should accomplish, and assign to every man in the church some specific responsibility. Ten men can be found to carry out plans where only one can be found who can make practical workable plans. Tens of thousands of the men now members of our churches have never been assigned any specific work to do. They have been urged to come to church and to contribute, and nothing more. This is fatally defective organization. If men GIVE THEMSELVES to the work, they will readily give their money. The main reason why we do not have enough money is because so few are doing any definite work for Christ. Those who are working are giving. If we can get men at work, we have solved the financial problem, as well as the deeper problems of life and growth and service.

IV The agency of supervision should include the pastor of the congregation, but should be capable of going on with all the work, if for any reason it may be deprived of the pastor's help. At present most churches practically cease both work and contributions when they find themselves without a settled pastor. What would be thought of an army that went all to pieces when its commander was wounded or killed? The organization must be such that the place of leadership is filled instantly, by pre-arranged plan. This might even extend to the appointment of the best available persons to address the congregation when no ordained minister is at hand to preach.

V There should be regular occasions when the work assigned shall come under careful review and any changes be made which seem desirable. If a person does not fit in one position, he should be changed to some other before completely failing. As a change of work may both quicken interest, and lead to the development of new powers, men should be tried in various positions, calling for the exercise of different gifts. The plan of organization should aim at getting every man to do what he can do best. This will require skill in the supervising agency, and in many cases, considerable experiment. It is worth the trouble, and should be done with utmost care and prayer.

VI In all this planning, it must be borne in mind that men can accomplish by concerted action what they cannot possibly perform separately. "One shall chase a thousand and two shall put ten thousand to flight." Jesus sent out the seventy two by two. Even in prayer two can do what one cannot. "If two of you shall agree as touching any thing ye shall ask, it shall be done." In getting individuals to do things, the same principle is applied by the Master. If you cannot win your brother alone, He said, "Take with you one or two others." This method would solve a great many of our problems, if only we had either the wisdom or the obedience to apply it.

VII It needs also to be remembered that men will do in combination and co-operation with other what they would not undertake alone. It is so in every war, whether political, social, military, moral, or spiritual. By leaving every man to his own sweet will in the Church of Christ, the work unplanned, unassigned, unreported, and for the most part undone, we violate every principle governing a well-conducted war, or a successful business enterprise. No railroad or department store could run in such a fashion, except to wreck and ruin.

VIII It is a notable fact that in small congregations or missions, far more leaders are developed in proportion to the membership, than in the larger congregations. It is only because responsibility is placed upon them, and they develop under it. If properly organized, our largest churches should be more successful, proportionately, than the small ones, for they have a better corps of capable leaders, the enthusiasm of members, and the strength of a many-sided and inspiring work.

IX Let it be clearly understood that it is not more organizations we are pleading for, but more thorough organization of all our forces to accomplish the vast work assigned the Church. The Divine rule is, "to every man his work." It is high time that we should define clearly to our own

minds just what the Church is here to accomplish, how that work can best be divided up into departments, and every man in the church be asked and expected to become an active factor in setting up and establishing the kingdom of God in this world.

X As a suggestion of how the work of a congregation might be divided, giving every man definite responsibility for his own department, while also taking what part he could in the general work, in addition to the board of general supervision, the following departments might at least form a basis of consideration:—

I For promoting: 1. Friendliness, 2. religious intelligence, 3. prayer and Bible study, 4. individual Christian effort, 5. missionary activity, 6. scriptural habits of giving, 7. reform.

II. For recreation and physical culture.

III. Work among strangers, newcomers and new converts.

IV. Helping the sick and the poor.

V. Work among boys.

XI The Presbyterian Church, U. S. A., has a special committee of their general assembly on men's societies, and definite plans are being made to organize their men much more thoroughly. The United Presbyterian Church has been aggressive in this matter and for over a year has had a paper, "The Men's Record," devoted entirely to the men's movement in the church. They are holding a Business Men's Conference at Pittsburg on February 13-15, at which over 500 delegates are expected from all over the United States, to plan and pray together for larger and better work by the men. Mr. Converse of Philadelphia well says, "When business men apply the same energy and intelligence to the work of the kingdom which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream." If in the next few years, the churches develop within themselves a men's organization as effective for its own purposes as the Young Men's Christian Association has become in its sphere, it is safe to prophesy that it will mean more for the evangelization of the world than any other movement of modern times.—The Bible Record.

Quotable Poetry.

THY WILL BE DONE.

"Yesterday, when I said, thy will be done,
I knew not what that will of thine would be,
What clouds would gather black across my sun,
What storm and desolation waited me;
I knew thy love would give me what was best,
And I am glad I could not know the rest.

"Thy will be done, I say, and to the scroll
Of unread years consenting set my name;
Day after day their pages will unroll
In shining words that prove thy love the same,
Until my years are gathered into one
Eternal, sanctified
Thy will be done."

I cannot always see the way that leads
To heights above;
I sometimes quite forget he leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

—Grace Benedict Curtis.

"Prayer is frailty fleeing to omnipotence. It is misery at the door of mercy. It is the dying thief beside a dying Savior, and the same paradise opening for them both." —Dr. Hamilton.

SOULS AND TEMPLES.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear,
Lift the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.

—Susan Coolidge

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Dean Farrar.

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Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

A CHURCH SERVICE IN INDIA.

J. N. WEST.

God has been working miracles in India during the past fifty years, and sometimes the sense of what God is doing is overwhelming. It was so as I sat in our Hindustani Church in Lucknow last Sunday. It was a large audience of people, more than half of whom were students of our two colleges here. The leader of the singing is Jashvant Rao Chitamber, a cultured young man, a graduate of the Reid Christian College, and now the headmaster of our High School. Mr. Chitamber's father was born in heathenism and was converted to Christianity. Mrs. Chitamber, equally good and cultured, the fruit of the Isabella Thoburn College, gracefully attired in Hindustani costume, presides at the organ, and a choir of students—young men and women—render a beautiful anthem in their native tongue. Among the singers I note a young man whose father, now a Methodist minister, was converted from heathenism through the instrumentality of street preaching. And now with that leadership peals forth a grand old hymn, "Zinda iman buzurgan ka" ("Faith of our fathers living still"), and the people sing until the high arches resound with God's praise.

Rev. Ganga Nath, a former pastor, had been invited to preach, and he preaches a sound and spiritual sermon. Who is Ganga Nath? He was a Brahman priest for the first twenty years of his life, ministering at heathen altars. He came to our schools; heard of Christ, accepted him, began to work for him, became a preacher of the Word, filling at length the most influential pulpit of our native Church in India. Think of it. A man born and reared to manhood in heathenism, so transformed as to become a Methodist preacher and able to intellectually and spiritually feed a Church composed of students and intelligent people! If that is not a miracle, where can one be found?

After the sermon, Rev. Mati Stephen, the pastor, performs a baptism. He was a Mohammedan until he was fifteen years of age, and up to that time knew nothing of our religion, but now he is a dignified, venerable, spiritual minister of Jesus Christ. The candidate for baptism is a Bengali, and he is led to the altar by a native Christian worker from the hills. The Bengali knows full well that the ceremony means not only renunciation of idolatry, but also the giving up of friends and home and worldly goods, but he does it to obtain the great Treasure. Another preacher prays—Nawab Phillip—the man who gave up a title and an inheritance for Christ's sake. As Mati Stephen, a former Mohammedan, stands, tall, gray-bearded, and saintly by the side of Ganga Nath, a former Hindu, baptizing a Bengali in the name of the Father and of the Son and of the Holy Ghost, I am deeply impressed with the beauty and significance of the scene. Where is the missionary? He is there, but rejoiced to see his Indian brethren coming to the front, a foretaste and prophecy of the time just at hand when more and more prophets of God will be raised up from the Indian Christian community to lead our beloved India to Christ.

And while we are thus sitting, a noisy procession, with drums and horns are parading the streets near by. They are calling out their praises of their heathen deities, but the sound is lost, for this great Christian congregation has started to sing "Arman ke ai muqaddoso:"

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

"Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe,
And crown him Lord of all."

This, too, is a prophecy of the time when above and louder than all the discordant notes of heathenism and superstition shall swell the song of Jesus' name, and the people shall crown him with many crowns.

Lucknow, India.

—Western Christian Advocate.